ELEMENTA CHRISTIANA.

THE

THIRTY-NINE

ARTICLES

OF THE

CHURCH OF ENGLAND

PROVED TO BE AGREEABLE TO THE WORD OF GOD,

IN THEIR LITERAL AND GRAMMATICAL SENSE,

IN A

NEW, FAMILIAR, CATECHETICAL FORM.

TO WHICH IS ADDED

A BRIEF EXHORTATION,

BY WAY OF IMPROVEMENT.

BY THE

REV. THOMAS HERVEY.

Doctrinæ syntaxin in 39 articulis—pie, provide, et prudenter, præcipue per episcopos reformatos consignatam accepimus.—His subscripsi, et ab his cur vel latum unguem decederem, profiteor me nullatenus adhuc invenisse. PRIDEAUX.

This uniform doctrine is agreeable to the faith of the very apostles of Christ, and of the ancient fathers, correspondent to the confessions of all reformed churches in Christendom, and contrariant, in no one point, unto God's holy and written word,

ROGERS on the ARTICLES.

Ask for the old paths, where is the good way. Jer. vi. 16.
Hold fast the form of sound words. 2 Tim. i. 13.

Kendal:

PRINTED BY W. PENNINGTON.

AND SOLD BY W. RICHARDSON, UNDER THE ROYAL EXCHANGE, LONDON.

1791.

BRITISH MUSEUM

TO

The Right Reverend the Biſhops of London and Cheſter, the Reverend the Preſident, Vice-Preſident, and Treaſurer, the Noble, Worſhipful, and Reverend the Stewards, and all the worthy Subſcribers for the relief of the neceſſitous Clergy and their Families, within the five deaneries of Amounderneſs, Lonſdale, Kendal, Furneſs, and Copeland, in the archdeaconry of Richmond, and dioceſe of Cheſter.

MY LORDS, REVEREND BRETHREN,

WORSHIPFUL AND WORTHY LADIES AND GENTLEMEN,

IT is, by no means, any literary merit, that could induce me to lay this work before ſo reſpectable a Patronage; but, having the opportunity, I was ſtrongly inclined (as a feeling member of ſociety in general, and of this in particular,) to expreſs my higheſt approbation and warmeſt gratitude, more eſpecially to the diſintereſted contributors of this moſt humane, and conſolatory benefaction to the lower claſs of the clergy, whoſe families, without ſome ſuch relief, would be liable to abject poverty.

May you never want a friend in time of need, nor the beſt of comforters in diſtreſs; and, when fleſh and heart ſhall fail, may God be the ſtrength of your hearts, and your portion for ever.*

What I have here to offer, is a ſcriptural proof of the thirty-nine articles of our church in a new and familiar, catechetical manner. My method is this. I have taken the ſeveral propoſitions in order as they lie in the articles, diſtinguiſhed by *italics*, and given one, two, three, &c. proofs at large, ſometimes with other references. And, where the article is not fully contained in one or two propoſitions or diviſions, the reader will find the whole of it at the concluſion of each.

My deſign is, that young men, deſigned for the miniſtry, might be enabled more eaſily to ſee, as it were, at one view, how all the articles coincide with the ſcriptures of truth, and ſo to ſubſcribe them with a good conſcience, or, *ex animo*, as they are obliged to confeſs; and that all other members of our communion might be perfectly ſatisfied with the principles of their own church. If any of our diſſenting brethren, who may have been induced to entertain uncharitable ſentiments reſpecting the church of England, might be hereby inclined to think of us with more hearty reſpect and affection, it is a valuable end, for which I ſhould bleſs God; nor is it my deſign that we ſhould abate in our chriſtian affection to, and cordial fellowſhip with all upright, evangelical diſſenters. But my principal deſign is, that both diſſenters and others, unacquainted with goſpel-truth, may, with the bleſſing of God, by attentively conſidering how this pure confeſſion of faith moſt charmingly

* Pſalm lxxiii. 26.

ingly agrees with the word of God, be prevailed with ſincerely to embrace the ſacred truths therein contained, to their preſent ſpiritual peace and conſolation, and everlaſting bliſs.

The thirty-nine articles emphatically exclude every heretical opinion, and clearly maintain every fundamental goſpel truth: and hence, as true religion is the ground of all true happineſs, ſo theſe articles are to be regarded as a principal bulwark of our national felicity, both eccleſiaſtical and civil; for, as they purely harmonize with the bible, and are the *legal* principles of our national religion, as they are thus eſtabliſhed both by the laws of God and man, therefore, next to the old and new teſtaments, ſound faith, and conſequently good morals in his Majeſty's ſubjects, hinge on theſe elements, which not only lay a poſitive foundation of true doctrine, but, in ſo doing, give a ſtrong negative to every fundamental error. Let the articles of our church be ever ſo neglected, and, by a ſtale device of ſatan, be termed only articles of peace—however men may affect to diſregard them, yet ſtill they remain the law of our land, ſtill they bind the conſcience of our miniſters, who are obliged to profeſs a cordial aſſent to them by ſubſcription (which the martyrs, we find, would not do to fundamental error, even to ſave their lives,) and they muſt, on reflection, conciliate *univerſal* reverence and reſpect, when it is conſidered that they were eſtabliſhed by the hands, and ſealed by the blood of the martyrs, by the dying teſtimony of thoſe reverend, learned, and pious biſhops, *Hooper*, *Farrer*, *Ridley*, *Latimer*,* and *Cranmer*, who, together with

* *Latimer* comforted *Ridley* at the ſtake, by telling him, that they two ſhould light up ſuch a candle in England, as, by God's grace, would never be extinguiſhed.

twenty-one famous divines, and two hundred and thirty-nine other pious and faithful chriſtians (beſides two boys, and two infants,) whilſt *Mary* I. held the ſcepter, in teſtimony of theſe doctrines, breathed out their ſouls in fiery torments at the ſtake. Let us remember alſo, that, for the ſake of theſe doctrines, many of our greateſt divines fled from the fire into Germany in this reign, who, returning in that of *Elizabeth*, became burning and ſhining lights in the Engliſh church, conſtantly defending theſe articles, both from the pulpit and the preſs. And theſe divines found the reformed churches abroad, propagating the ſame doctrines that they themſelves had taught in England; which is, likewiſe, no inconſiderable ſanction to our articles; becauſe our Saviour hath foretold of real good men, that they will know his voice, and flee from that of ſtrangers.*

Theſe articles, then, contain the true *Elementa Chriſtiana*, the pure principles of our holy religion. The moſt precious doctrines of the goſpel, and of a goſpel church are literally, plainly, and expreſsly contained in this ſummary of ſound words. *God the Father* ſo loved the world, that he gave *his only begotten Son*, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life.† And the *Holy Ghoſt* is divinely ſent‡ to impart this ſaving faith,‖ to juſtify the ungodly,§ make us new creatures,¶ and then ** ſanctify our ſouls in a progreſſive manner,†† till he bring us into a ſtate of perfect purity.

* John x. 4, 5. † John iii. 16. ‡ John xiv. 16.
‖ Col. ii. 12. § Rom. iv. 5. ¶ John iii. 5, &c.
** Juſtification and ſanctification are never ſeparated otherwiſe, than as the cauſe and effect. †† Rom. vii. 14.

purity and glory:* which great *Three-one*, as existing in three co-equal and co-eternal Persons or Subsistences,† is expressly maintained in the articles of our church. The glorious undertaking of the salvation of lost sinners by the Father, Son, and Spirit, in their respective offices, is here confirmed by the most respectable human authority. The Father's everlasting love to his people; the sufficiency of merit which dwells in Jesus Christ as God-man for the atonement of all the sins of the whole world; and the Spirit's agency in us to will and to do of his good pleasure for the application of this redemption in our effectual calling to faith and holiness, we are here undeniably taught. The fall of man, or his departure from original righteousness into a state of depravity and guilt; his perfect inability to save himself; his justification by *faith only* without his own works or deservings, or his being acounted RIGHTEOUS before God *only* for the *merit* of our Lord and Saviour Jesus Christ; the doctrine of good works, which are pleasing to God as the fruits of faith, and, in the nature of things, cannot precede our justification; and the nature and efficacy of the sacraments, that is to say, the ground and manner, the means and mystery of our salvation, are here plainly set forth in most perfect harmony with the word of God; as are also the several other important points respecting the faith and order of our apostolical church.

Our salvation is effected altogether in and through Christ Jesus, the only Mediator; for the Father's love, and the Spirits grace, come to us in and through Christ.

* Heb. xii. 23. compared with Rom viii. 23.
† Heb. i. 3.

Chriſt.* God in Chriſt is the ſinner's ALL; for Chriſt is made unto us of God, wiſdom and righteouſneſs, and ſanctification, and redemption.† In Chriſt we are enlightened to know ſpiritual things;‡ in the blood of Chriſt we are pardoned;‖ in the righteouſneſs of Chriſt we are juſtified and accepted;§ in Chriſt, by the Spirit, with the inſtrumentality of the word, we are ſanctified;¶ and in Chriſt we have redemption,** we are reſcued from the captivity of ſin and ſatan,†† and become the peculiar people,‡‡ the obedient children of God, being made joint-heirs with Chriſt Jeſus to the never-fading manſions of glory.‖‖ Thus, "All my ſprings," ſays the pſalmiſt, "are in thee:"§§ that is, according to a pious and elegant writer,¶¶ All the bleſſings of ſalvation centre in Chriſt, were purchaſed by Chriſt, and are communicated from Chriſt; and it is, he tells us, for want of being acquainted with theſe boundleſs and everlaſting treaſures, that ſo many unthinking perſons are attached to ignoble objects, remaining ſtill careleſs in their ſins; and that ſo many ſerious perſons go no farther than a rigorous but ſelf-righteous

* Epheſ. i. 6. John xvi. 14. † 1 Cor. i. 30.
‡ Col. ii. 3. Luke xxi. 15. ‖ 1 John i. 7.
§ Rom. v. 19. Lev. xxii. 21.
¶ John xvii. 17. Epheſ. v. 26, 27. Acts xxvi. 18. Rom. viii. 9.
** Epheſ. i. 7. †† 1 Peter i. 18, 19. Pſal. lxviii. 18.
‡‡ 1 Peter ii. 9. The word *peripoieſis* rendered *peculiar* here, is rendered purchaſed poſſeſſion Epheſ. i. 14. BEZA tranſlates the word in Peter, *Populus quem ſibi Deus ut proprium vindicat, Whom he claims as his own proper people.* It appears literally to ſignify *Whom he hath made his own on every ſide:* How is this done? By paying every mite of the purchaſe, and by for ever ſecurely guarding his people from all their foes on every quarter.
‖‖ Rom. viii. 17. §§ Pſal. lxxxvii. 7.
¶¶ See the incomparable dedication of Theron and Aſpaſio.

teous formality, being ſubject to all the reſtraints of religion, but enjoy few if any of its delights.

Salvation in and by Chriſt is offered freely to all,* but it is applied only to thoſe that believe;* for the waters of the ſanctuary purify only where they come:† let none then ſtand all the day idle in the market-place, and yet think at laſt to have the goſpel penny. The Lord hath engaged himſelf to put and maintain his fear in the hearts of his people,‡ but it is in the uſe of the means of grace:‖ let us not then be ſo abſurd as expect to attain the end without the means, or think that the edifice can riſe without the ſcaffolding. May we be diligent and conſtant in the uſe of means, whilſt, at the ſame time, we place not the leaſt merit in this, but depend entirely, for a bleſſing, on the God of means, through Jeſus Chriſt.§ Let us not forget that faith cometh by hearing, and hearing by the word of God¶—that baptiſm is a waſhing away our ſins,** or a perpetual pledge to encourage and aſſure the believer that his ſins are waſhed away—that the Lord's ſupper is a moſt gracious, ſpiritual partaking of Chriſt's body and blood for our refreſhment and growth in grace††—that aſſembling ourſelves together in Chriſt's name hath the promiſe of his bleſſed preſence and attention,‡‡ and that by prayer we obtain every real bleſſing we deſire to obtain‖‖—that frequent ſpiritual converſation is a mark of God's

* Rev. xxii. 17. John iii. 16. vi. 37. Iſai. lv. 1.
† Ezek. xlvii. 9. ‡ Jer. xxxii. 40.
‖ Matt. vii. 7. 2 Cor. viii. 7. Heb. vi. 11. 2 Peter i. 5, 10.
§ Phil. ii. 13. ¶ Rom. x. 17. ** Acts xxii. 16.
†† 1 Cor. xi. 24, 25, 26. ‡‡ Matt. xviii. 20.
‖‖ Matt. xviii. 19. xxi. 22.

God's jewels*—that, in ſhort, to order the converſation aright hath a promiſe of ſeeing the ſalvation of God,† that is, of experimentally rejoicing in it: but ſtill, I ſay again, let us remember that God worketh in us, by theſe means, to will and to do of his good pleaſure. ‡

It puzzles the ignorant and the curious to think —how we are ſaved by faith alone and yet neceſſarily engaged to walk in a courſe of good works ‖—how God worketh all our good works in us, § and that notwithſtanding we are to work out our own ſalvation with fear and trembling ¶—how Chriſt can have finiſhed ſalvation for us** and yet that notwithſtanding it is abſolutely neceſſary for us to be making a daily progreſs towards ſalvation in the way of faith and holineſs††—how Chriſt can have an elect people through ſovereign grace,‡‡ born again, not of blood, nor of the will of the fleſh, nor of the will of man, but of God, ‖‖ and yet that all are nevertheleſs accountable for their rejecting the goſpel-ſalvation as Chorazin, Bethſaida, §§ and Jeruſalem, of old. ¶¶ Hence it is, that whilſt God hides his ſalvation from the ſelf-ſufficiently wiſe and prudent, or the proudly curious, he reveals it to the humble babe,*‡ who moſt willingly ſubmits to the divine wiſdom, though in ſome reſpects far above his comprehenſion: ſuch conſider that the waters of the ſanctuary contain not only fordable places, but places where we can find no bottom, ‡§ and are ready to acknowledge with the

* Mal. iii. 16, 17. † Pſal. l. 23. ‡ Phil. ii. 12, 13.
‖ Rom. iii. 27, 28, 31. § Iſai. xxvi. 12. ¶ Phil. ii. 12.
** John xvii. 4. xix. 30. †† Epheſ. iv. 15. 2 Peter iii. 18.
‡‡ Epheſ. i. 4, 5, 6. ‖‖ John i. 13. §§ Matt. xi. 21, 22.
¶¶ Matt. xxiii. 37. *‡ Matt. xi. 25. ‡§ Ezek. xlvii. 5.

the humble and pious biſhop *Beveridge*, that a cockle-ſhell might as well pretend to hold the waters of the ocean as they to comprehend God's decrees.* Secret things belong unto the Lord our God: but thoſe things which are revealed belong unto us, and to our children for ever.† Let us but attend to this, and our idle fractious diſputes about things above our knowledge will ceaſe, whilſt nevertheleſs we ſhall adhere ſteadily to what is plainly revealed, though above our comprehenſion. We ſhall not then be ſolicitous, with the ſhort line of human reaſon, to fathom the depths of the divine counſels: we ſhall not then act the little boy who told *Alanus* that he was about to empty the waters of the ocean into a cavity on the ſhore with the ſpoon which he held in his hand, when this ſame *Alanus* had engaged himſelf, by promiſe to his congregation, to unfold to them next Lord's-day the myſtery of the Trinity.

It is my heart's deſire and prayer to God that we may all be convinced of ſin original‡ and actual,‖ that the carnal mind is enmity againſt God,§ that the imaginations of the thoughts of man's heart are, by nature, only evil continually,¶ and eſpecially of the ſin of unbelief**—that we may betake ourſelves, by faith, to Chriſt the true city of refuge, and be found in him, not having our own righteouſneſs which is of the law, but that which is through the

* His plan, in treating on the articles, is to prove them by *reaſon*, *ſcripture*, and *fathers*; but coming to the ſeventeenth, he ſays, Now *Reaſon*, thou muſt ſtand aſide; for a cockle ſhell might as well pretend to hold the waters of the ocean as I to comprehend God's decrees. *Pajes antilogias peras* this.

† Deut. xxix. 29. ‡ Rom. v. 14—19. ‖ Rom. iii. 9 19.
§ Rom. viii. 7. ¶ Gen. vi. 5. ** John xvi. 8, 9

faith of Chriſt, the righteouſneſs which is of God by faith,* and that we may rejoice in him as the chiefeſt among ten thouſand, the infinitely precious and altogether lovely,† while we have no confidence in the fleſh‡—that we may abhor ſin however recommended by pleaſure or profit or prevalent example, and abſtain from every appearance of evil‖—that it may be our meat and drink to do the will of God,§ cleaving to that which is good¶ with purpoſe of heart,** and have reſpect unto all God's commandments††—that we may fulfil our baptiſmal vow by fighting manfully againſt the devil, the world, and the fleſh,‡‡ never aſhamed of Chriſt‖‖ or offended in him§§—that we may be faithful unto death and obtain that crown of life¶¶ which will never fade away,*‡ being diligent in the uſe of every appointed means for this glorious end *§—and with reſpect to the worthy founder, and you the diſintereſted ſubſcribers to this humane benefaction, who have drawn out your hearts to the diſtreſſed families of the clergy, in moſt kindly contributing to their temporal comfort and well-being in this world, may that love, which you have thus expreſſed to him who firſt

* Phil. iii. 9. † Cant. v. 16 ‡ Phil. iii. 3
‖ 1 Theſ. v. 22. § John iv. 34. ¶ Rom. xii. 9.
** Acts xi. 23. †† Pſal. cxix. 6,
‡‡ Joſh. i. 7. 1 Tim. vi. 12. ‖‖ Mark viii. 38.
§§ Matt. xi. 6. ¶¶ Rev. ii. 10. *‡ 1 Peter i. 4. v. 4.

*§ Meditate, ſaid one, day and night, with the pſalmiſt, in God's law, and you ſhall, from ſmall beginnings, become ſtrong as Sampſon, wiſe as Solomon, and a warrior like David, reſpecting divine things. Chryſoſtom, it is ſaid, would have the epiſtle to the Romans read to him twice a week: an excellent pattern this for ſuch as would thoroughly know the fundamentals of the goſpel, and be poſſeſſed of a key moſt divinely adapted to open the word of God at large.

firſt loved you,* abound more and more with its bleſſed fruits, yielding you the moſt ſolid, heart-felt ſatisfaction:† and that you and every worthy ſubſcriber may have rich experience of righteouſneſs, peace, and joy in the Holy Ghoſt,‡ till you are called from a ſtate of peace which paſſeth all underſtanding,‖ and of joy which is unſpeakable and full of glory,§ to the complete fulneſs of peace and joy in heaven, where, ſeeing Jeſus face to face, your now comparatively ſcanty capacity for happineſs will be inexpreſſibly enlarged,¶ is the ſincere prayer of

MY HIGHLY HONOURED LADIES
LORDS AND GENTLEMEN,

Your moſt obliged,
moſt unworthy
Brother and Servant,
for Chriſt's ſake,
Thomas Hervey.

UNDERBARROW, 1791.

* 1 John iv. 19. † 2 Cor. i. 12. ‡ Rom. xiv. 17.
‖ Phil. iv. 7. § 1 Peter i. 8. ¶ 1 Cor. xiii. 12. compared with 2 Cor. iii. 18.

21 0059

SUBSCRIBERS.

A

MR. Thomas Archer, Dovenby
Mr. Humphrey Archer, Dovenby
Mr. John Archer, Dovenby
Mr. Thomas Adams, Birmingham
Mr. John Auſtin, Birmingham
Mr. James Atkinſon, Kirkby-Lonſdale
Mr. John Aſkew, Bootle
Mr. John Addiſon, Sen. Beathwaite-green
Rev. Mr. Aſhburner, Rampſide
Mr. William Alexander, Lancaſter

B

Rev. Mr. Bell, A. B. Vicar of Bridekirk
Rev. Mr. Bell, Curate of Embleton
Mr. John Blakeburn, Bridekirk
Mr. John Butcher, Birmingham
Mr. Thomas Beilby, Birmingham
Rev. John Brockbank, Waſdale-Head
Mr. John Brockbank, Millom
Mr. John Benſon, Ulverſtone
Mr. James Beck, Cartmel
Francis Barker, Eſq. Rampſide
Mr. James Brockbank, Corney
Mr. George Brown, Selſide

C

Rev. Mr. Cape, Rector of Uldale

Dr. Henry Cape, Ireby
Mr. Thomas Crampton, Barnardcaſtle, 2 Copies
Mr. Cook, Barnardcaſtle
Mr. Chapman, Barnardcaſtle
Dr. Cleaſby, Barnardcaſtle
Rev. P. S. Cherrier, Lancaſter
Mr. Thomas Clark, London
Mr. John Cowman, Kendal
Mr. James Cowherd, Underbarrow

D

Rev. Mr. Danſon, Croſthwaite
Rev. Richard Dillon, Gloſſop
Mr. John Dobſon, Kirkby-Lonſdale
Mr. Thomas Dent, Barnardcaſtle, 2 Copies
Mr. William Dawſon, Lancaſter
Mr. William Dixon, Ulpha
Mr. Edward Dixon, Bootle

E

Mr. Flavel Ewings, Kendal
Richard Edmondſon, Eſq. Lancaſter
Mrs. Ewbank, Barnardcaſtle
Miſs Ewbank, Barnardcaſtle
Thomas Eſkrigge, Eſq. Lancaſter

F

Miſs Jane Fell, Kendal, 2 Copies
Mr. James Fell, Birmingham
Rev. John Fletcher, Blackburn
Mr. Henry Fletcher, Little Broughton
Mrs. Fiſher, Embleton
Mr. Fothergill, Selſide

G

Rev. Daniel Gray, Bootle
Mr. George Gregg, Lupton
Mr. Charles Glover, Birmingham
Thomas Greenwood, Eſq. Lancaſter

John Gardner, Eſq. Dendron
Mr. William Glencroſs, Penny-bridge
Mr. John Green, Ulverſtone
Mr. Joſeph Hodgſon Gregg, Lancaſter

H

Rev. William Hutton, Vicar of Beetham
The Worſhipful and Rev. Henry Hewgill, Rector of Smeaton, Yorkſhire, 2 Copies
Zachary Hubberſty, Eſq. Barnardcaſtle, 2 Copies.
Iſaac Hammond, Eſq. Lancaſter
Mr. Alderman Jackſon Harriſon, Kendal
Mrs. Hilton, Barnardcaſtle, 2 Copies.
Rev. Mr. Harriman, Barnardcaſtle
Mr. Thomas Hudſon, Birmingham.
Mrs. Hutchinſon, Barnardcaſtle
Mr. George Heſlop, Cotherſtone
Mr. John Heſlop, Cotherſtone
Dr. Hobſon, Barnardcaſtle
Mr. Harriſon, Barnardcaſtle
Rev. John Hill
Robert Hindle, Eſq. Lancaſter
Mr Peter Hodgſon, Lancaſter
Mr. John Hall, Kirkby-Lonſdale
Mr. John Huck, Kirkby-Lonſdale
Mr. Thomas Harriſon, Kirkby-Lonſdale
Mr. Richard Hetherington, Underbarrow

J

Cuthbert Johnſon, Eſq. Eaſby, 2 Copies.
Rev. Mr. Jackſon
Mr. Jacob, Birmingham
Mr. Joppling, Cotherſtone
John Jackſon, Eſq. Lancaſter

K

William Kirkby, Eſq. Underbarrow

Mr.

Mr. William Kaye, Liverpool, 2 Copies
Mr. Thomas Kirkby, Threpethwaite, Cumberland

L

Peter Lamplugh, Eſq. Dovenby-Hall
Miſs Lodge, Barnardcaſtle, 8 Copies

M

Joſeph Marſden, Eſq. Lancaſter
Rev. John Manſergh, Climping, Suſſex
Mr. George Moore, Plowlands
Mr. Edward Malley, Ulverſtone
Neville Moore, Eſq. Lancaſter

N

Mr. Thomas Neville, Birmingham

O

Rev. Matthew Olerenſhaw, Mellor, Derbyſhire
Mr. James Oſbourne, Birmingham

P

Wilſon Pearſon, Eſq. Bridekirk
Rev. Luke Prattman, Cotherſtone
John Palmer, Eſq. Great-Broughton
Mrs. Parker, Little-Broughton
Rev. William Parſable, Curate of Bridekirk
Mr. Joſiah Pratt, Birmingham
Mr. John Porter, Barnardcaſtle
Mr. John Polland, Kirkby-Lonſdale
Mr. John Parker, Kirkby-Lonſdale, 2 Copies
Mrs. Frances Parke, Bootle
Mr. John Parker, Bootle
Mr. William Parke, Bootle
Mr. William Pickthall, Bootle
Mr. Alderman Pennington, Kendal

R

Rev. Henry Robinſon, A. M. Vicar of Kendal
Martin Richardſon, Eſq. Dovenby

Mr.

Mr. George Robinſon, Underbarrow
Rev. John Riland, Birmingham, 4 Copies
Mr. Iſaac Rawlinſon, Kirkby-Lonſdale
Mr. William Rothery, Newbiggin
Mr. Fletcher Ritſon, Ulverſtone
Mr. James Robinſon, Newbarns

S

Matthew Smith, Eſq. Cockermouth, 2 Copies
Rev. David Simpſon, A. M. Macclesfield, 8 Copies
Rev. C. Stephenſon, Rowley
Mr. Hugh Stackhouſe, Killington
Mr. Peter Simpſon, Birmingham
Mr. George Simcox, Birmingham
Mr. Joſiah Swaine, Birmingham
Mr. George Sherd, Mellor, Derbyſhire
Mr. Francis Spence, Bootle
Mr. Joſeph Stable, Bootle
Mr. Anthony Stephenſon, Selſide
Richard Shaw, Eſq. Arrad
Rev. John Singleton, Dendron

T

Rev. John Tatham, Kendal
Mr. William Todhunter, Hawkſhead

W

Joſeph White, Eſq. Tallenture
George White, Eſq. Tallenture
Rev. Mr. Wiſe, Liverpool, 6 Copies
Rev. John Widditt, Lancaſter
Mr. Henry Walmſley, Lancaſter
Mrs. Walker, Garſtang
Mr. Robert Walker, Cockermouth
Rev. Thomas Whitaker, Ringeway, Cheſhire
Mr. Lancelot Wilſon, Aikrig-end
Mr. William White, Maryport

Mr.

Mr. George Wade, Barnardcaſtle, 2 Copies
Mr. John Webb, Birmingham
Mr. Watſon, Barnardcaſtle
Mr. Wilſon, Barnardcaſtle
Miſs Whitehead, Barnardcaſtle
Mr. John Wilkinſon, Selſide
Mr. John Wilcock Ulverſtone
Mr. Chriſtopher Watkin, Kirkby-Lonſdale
Mr. William Whitridge, Bootle

Z

The Worſhipful and Rev. Mr. Zouch, Rector of Wycliff.

TABLE

21 0059

TABLE

OF THE

ARTICLES.

ART.		PAGE.
I.	*Of faith in the Holy Trinity*	1
II.	*Of Chriſt the Son of God*	5
III.	*Of the going down of Chriſt into hell*	9
IV.	*Of the reſurrection of Chriſt*	11
V.	*Of the Holy Ghoſt*	15
VI.	*Of the ſufficiency of holy ſcriptures for ſalvation*	17
VII.	*Of the Old Teſtament*	26
VIII.	*Of the three creeds*	35
IX.	*Of original or birth-ſin*	69
X.	*Of free will*	76
XI.	*Of the juſtification of man*	81
XII	*Of good works*	85
XIII.	*Of works before juſtification*	91
XIV.	*Of works of ſupererogation*	98
XV.	*Of Chriſt alone, without ſin*	100
XVI.	*Of ſin after baptiſm*	102
XVII.	*Of predeſtination and election*	108
XVIII.	*Of obtaining ſalvation only by the name of Chriſt*	153
XIX.	*Of the church*	155
XX.	*Of the authority of the church*	163
XXI.	*Of the authority of general councils*	169

XXII.

XXII. *Of purgatory* - - - - - 172
XXIII. *Of miniſtering in the congregation* - 176
XXIV. *Of ſpeaking in the congregation in ſuch a tongue as the people underſtandeth* - - 180
XXV. *Of the ſacraments* - - - 181
XXVI *Of the unworthineſs of the miniſters which hinders not the effect of the ſacraments* - 187
XXVII. *Of baptiſm* - - - - - 189
XXVIII. *Of the ſupper of the Lord* - 192
XXIX. *Of the wicked, which eat not the body and blood of Chriſt, in the uſe of the Lord's ſupper* 198
XXX. *Of both kinds* - - - - ibid.
XXXI. *Of the one oblation of Chriſt finiſhed upon the croſs* - - - - - 199
XXXII. *Of the marriage of prieſts* - 200
XXXIII. *Of excommunicate perſons, how they are to be avoided* - - - - - 201
XXXIV. *Of the traditions of the church* - 204
XXXV. *Of the homilies* - - - 209
XXXVI. *Of conſecration of biſhops and miniſters* 211
XXXVII. *Of the civil magiſtrates* - 218
XXXVIII *Of chriſtian men's goods, which are not common* - - - - - 226
XXXIX. *Of a chriſtian man's oath* - 228

21 0059

ELEMENTA

ELEMENTA CHRISTIANA:

OR,

The Articles of the Church of England

ANALYSED AND PROVED.

ARTICLE I.

Q. WHAT does the first article of the Church of England treat of?

A. Of faith in the holy Trinity.

Q. How many gods are there?

A. There is but one living and true God.

Q. Why is God described by the terms *living* and *true?*

A. To distinguish him from dead, lifeless, and creature-deities, all which are false gods.

Q. From what scripture do you prove that God is one?

A. From Deut. vi. 4. "The Lord our God is one Lord;" or as it is in the original, JEHOVAH, our ALEHIM, is ONE JEHOVAH.*

A. From

* JEHOVAH signifies the self existent God: and ALEHIM the Trinity in covenant, by oath. See the Rev. Mr. ROMAINE on this text, (as quoted by our Saviour,) in his excellent sermons on the Law and the Gospel.

Note, Those that would see more proofs from the word of God, may find many references in ROGERS's valuable comment on the Articles.

Q. Whence do you prove that God is the living and true God, in contradiſtinction to idols?

A. From 1 Theſ. i. 9. "Ye turned to God from idols, to ſerve the living and true God."

Q. What are the eſſential properties of God?

A. He is *everlaſting, without body, parts, or paſſions; of infinite power, wiſdom, and goodneſs.*

Q. From what ſcripture do you prove that God is everlaſting, or had no beginning; and will have no end.

A. From Pſal. xc. 2. "Even from everlaſting to everlaſting, thou art God."

Q. Whence do you prove that God hath no body (otherwiſe than ſpiritual, or inconceivable and incomprehenſible,) neither the parts of a body, as hands, feet, or the like?

A. From John iv, 24. "God is a ſpirit."

Q. Why, then, are hands, feet, mouth, &c. aſcribed to God?

A. It is in a figurative ſenſe, and that to make his work, and word more level and ſtriking, to the human apprehenſion.

Q. From what ſcripture do you prove, that God hath no irregular paſſions, as we have, or ſuch as may poſſibly draw him aſide from his all-wiſe and eternal purpoſes?

A. From Acts xv. 18. "Known unto God are all his works from the beginning of the world;" ſo that, according to Numb. xxiii. 19. "God is not a man, that he ſhould lie; nor the ſon of man, that he ſhould repent." And again, from the apoſtles' confeſſion, when they were worſhipped as gods; Acts xiv. 15. "We alſo are men of like paſſions with you"—conſequently, no Gods.

Q. What

Q. What, then, muſt the repentance of God, as mentioned elſewhere in ſcripture, mean?

A. The change of his way of acting, but not of his purpoſe.

Q. From what ſcripture do you prove that God is of infinite power?

A. From Rev. xi. 17. "We give thee thanks, O Lord God Almighty."

Q. Whence do you prove his infinite wiſdom?

A. From Pſal. cxlvii. 5. "Great is our Lord, and of great power: his underſtanding is infinite."

Q. Whence do you prove his infinite goodneſs?

A. From Pſal. cvii. 1. "O give thanks unto the Lord, for he is good: for his mercy endureth for ever." And again, from Pſal. ciii. 17. "But the mercy of the Lord is from everlaſting to everlaſting, upon them that fear him." And again, that God is the infinite ocean or inexhauſtible fountain of goodneſs, is ſtrongly implied in Matt. xix. 17. "There is none good but one, that is God."

Q. Does God need a helper in the works of creation or preſervation?

A. No: he is *the maker and preſerver of all things, both viſible and inviſible.*

Q. From what ſcripture do you prove, that God is the creator of all things?

A. From Gen. i. 1. "In the beginning God created the heaven and the earth;" and from Col. i. 16. "For by Him" (by God's dear Son, ver. 13.) "were all things created, that are in heaven and that are in earth."

Q. Whence do you prove, that he is the preſerver of all things?

A. From Matt. x. 29. 30. "Are not two ſparrows

rows ſold for a farthing? and one of them ſhall not fall on the ground without your Father. But the very hairs of your head are all numbered."

Q. Is there more than one perſon in the Godhead?

A. In unity of this Godhead there be three perſons.

Q. Are theſe three perſons different or divided in ſubſtance, unequal in power; or did any of them exiſt before another?

A. They are *of one ſubſtance, power, and eternity.*

Q. From what ſcriptures do you prove, that the one God exiſts in three co-equal and co-eternal perſons, *the Father, the Son, and the Holy Ghoſt?*

A. From 1 John v. 7. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt: and theſe three are one." And again, 2 Cor. xiii. 14. "The grace of our Lord Jeſus Chriſt" (the Son,) "and the love of God" (the Father,) "and the communion of the Holy Ghoſt, be with you all. Amen. And again, Matt. xxviii. 19. "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt." [See Matt. iii. 16, 17. 2 Sam. xxiii. 2. Pſal xxxiii. 6. Iſai. xlii. 1.]

Q. Can you ſum up the doctrine of faith in the holy Trinity, in the words of the article?

A. There is but one living and true GOD, everlaſting, without body, parts, or paſſions; of infinite power, wiſdom, and goodneſs; the maker and preſerver of all things both viſible and inviſible. And in unity of this Godhead there be three perſons, of one ſubſtance, power, and eternity; the Father, the Son, and the Holy Ghoſt.

ARTICLE

ARTICLE II.

Q. WHAT does the ſecond article treat of?

A. Of the Word, or Son of God, which was made very man.

Q. Is Chriſt very God?

A. The Son, which is the word of the Father, begotten from everlaſting of the Father, is the very and eternal God, and of one ſubſtance with the Father.

Q. From what ſcripture do you prove, that Chriſt was begotten from everlaſting of the Father; or that he is the everlaſting Son of the Father?

A. From Col. i. 15. where God's dear Son (ver. 13.) * is called "the image of the inviſible God, the

* Biſhop PEARSON obſerves, that *tou uiou tes agapes* his dear Son, or, literally, the Son of his love ver. 13. is *prototokos uios* his firſt-born or firſt-begotten Son ver. 15.

The learned biſhop treating on the ſonſhip of Chriſt in his expoſition of the creed, takes notice that he hath a five-fold right to the title of the Son of God. 1. By generation, as conceived or begotten by the ſpirit of God in his incarnation or being made fleſh, from Mat. i. 18, 20. Luke i. 35. (as to ver. 32. part of it ſeems to refer to another ſuperior generation on account of the *dio kai* therefore alſo, or for this reaſon alſo, ver. 35.) 2. Through commiſſion, as ſent by God, from John x. 36. 3. By reſurrection, as the firſt-born, from Acts xiii. 33. Luke xx. 36. Rom. i. 4. Col. i. 18. 4. By actual poſſeſſion, as heir of all, from Heb. i. 3, 4, 5. This actual poſſeſſion of the inheritance, adds the biſhop, preſuppoſeth his reſurrection, and his commiſſion to his office, preſuppoſeth his generation of a virgin. But, 5. there is another generation, he tells us, far more proper in itſelf, and more peculiar unto him, in which no other ſon can have the leaſt pretence of ſhare or ſimilitude, and conſequently, in reſpect of which, we muſt confeſs him the only-begotten: which he goes to prove,

1. By ſhewing that Jeſus Chriſt had a being or exiſtence before the Holy Ghoſt overſhadowed the virgin, from John vi. 62. 1 Cor.

firſt-born of every creature; for by him were all things created." Again, Heb. i. 5, 6. he is expreſsly called the Father's firſt-begotten. And again, the

xv. 47. Epheſ. iv. 9. John xvi. 27, 28. i. 15. 1 Peter iii. 18, 19, 20, Heb. i. 2. ii. 3. viii. 10, 11 12.

2. That this being was not created but eſſentially divine, from Heb. iii. 4. Phil. ii. 6, 7. Iſai. xli. 4. compared with Rev. i. 11. Iſai. vi. 1, 3. compared with John xii. 41. Col. i. 9. John xvi. 30. 1 Cor. viii. 5, 6. 1 Tim. i. 16. Acts xx. 28. Mat. ii. 23. Iſai. ix. 6. John xx. 28. 1 John v. 10. Acts x. 36. Rom. ix. 5.

3. That this divine eſſence of Chriſt was by communication from God the Father, from John v. 26. vii. 29. x. 30.

4. That the communication of the divine eſſence is the generation of the Son before he was made fleſh, from Prov. xxx. 4. Pſal. ii. 12. compared with Heb. i. 5. and 2 Cor. iv. 4. Heb. i. 3. Mat. xvi. 16. Rom. viii. 32, and,

5. And laſtly, that Chriſt and no other is or can be the Father's own or *idios* proper Son, from his being declared his only-begotten, John iii. 16. iv. 9, 10.

The above biſhop on this ſubject obſerves,

1. That in human generation the ſon is begotten in the ſame nature with the father, which is performed by derivation or deciſion of part of the ſubſtance of the parent: but this deciſion includeth imperfection, becauſe it ſuppoſeth a ſubſtance diviſible, and conſequently corporeal, whereas the eſſence of God is incorporeal, ſpiritual, and indiviſible; and therefore his nature is really communicated to the Son not by derivation or deciſion but by a total and plenary communication: and hence the Son declares that he and his Father are one, John x. 30.

2. That the ſimilitude, in which propriety of generation is preſerved, conſiſteth in the identity of nature: therefore the Son of God is properly called *the image of God, the brightneſs of his Father's glory, and the expreſs image of his perſon*, 2 Cor. iv. 4. Heb. i. 3.

3. That the propriety of generation being founded on the eſſential ſimilitude of the Son to the Father, by reaſon of the ſame nature it receiveth from him, the full and perfect nature of God being communicated to the word, and that more internally and with greater unity and identity than can be found in human generations, it will conſequently follow, that this communication of the divine nature is the proper generation by which Chriſt is, and

is

the truth of his proper ſonſhip, as diſtinct from his incarnation, appears from his being ſaid to lie in the boſom of the Father whilſt his human nature was upon earth, John i. 18.

Q. Whence do you prove, that Chriſt is God?

A. From John i. 1, 2, 3. "In the beginning was the Word, and the Word was with God, and the Word was God: the ſame was in the beginning with God. All things were made by him: and without him was not any thing made that was made." And again Rom. ix. 5. "Who is over all, God bleſſed for ever. Amen." And again, Phil. ii. 6. "Who, being in the form of God, thought it no robbery to be equal with God."

Q. Is Chriſt very man?

A. He *took man's nature in the womb of the bleſſed virgin, of her ſubſtance.*

Q. Whence

is called the true and proper Son of God, and that this was the foundation of St. Peter's confeſſion, "*Thou art Chriſt the Son of the living God*," Mat. xvi. 16. as well as of St. Paul's argument, drawn from the infinite love of God towards man, when he tells us that "*God ſpared not his own or* idios *proper Son*," Rom. viii. 32. From all which obſerve in general

4. The emphatical propriety of calling Chriſt the Son of God, which titles are ever inſeperable, and even by the Jews themſelves accounted equivalent. Thus Nathaniel, that true Iſraelite, maketh his confeſſion of the Meſſias; "*Rabbi, thou art the Son of God, thou art the King of Iſrael*," John i. 49. Thus Martha expreſſeth her faith; "*I believe that thou art the Chriſt, the Son of God, which ſhould come into the world*," John xi. 27. Thus the high prieſt maketh his inquiſition; "*I adjure thee by the living God, that thou tell us, whether thou be the Chriſt, the Son of God*," Mat. xxvi. 63. This was the famous confeſſion of St. Peter; "*We believe and are ſure that thou art the Chriſt, the Son of the living God*," John vi. 69. And the goſpel of St John was therefore written, that "*we might believe that Jeſus is the Chriſt, the Son of God*," John xx. 21.

Q. Whence was it evident, that Chriſt took man's nature, in the womb of the virgin?

A. In that the evangeliſts inform us of his increaſing in ſtrength, hungering, thirſting, weeping, ſleeping, and ſuffering death; which are the properties of man, and not of God, and verily prove that "God ſent forth his Son, made of a woman." Gal. iv. 4

Q. Is Chriſt very God, and very man, in one perſon?

A. Two whole and perfect natures, that is to ſay, the Godhead and manhood, were joined together in one perſon, never to be divided; whereof is one Chriſt, very God and very man.

Q. From what ſcripture do you prove, that Chriſt is both God and man in one perſon?

A. From John i. 14. "And the Word was made fleſh, and dwelt among us." And again, 1 Tim. iii. 16. "God was manifeſt in the fleſh." [See Phil. ii. 6—11.]

Q. Did Chriſt's ſacrifice of himſelf, once offered, make ſatisfaction to God for all our ſins, both for the defilement of our natures, and the ſtreams of that defilement flowing forth in our lives?

A. He *truly ſuffered, was crucified, dead and buried, to reconcile his Father to us, and to be a ſacrifice, not only for original ſin, but alſo for the actual ſins of men.*

Q. What ſcripture proves this?

A. 1 John i. 7. "The blood of Jeſus Chriſt his Son cleanſeth us from all ſin." And again, Heb. x. 14. "For by one offering he hath perfected for ever them that are ſanctified."

Q. Can you ſum up the doctrine of the Word, or Son of God, made man, in the words of the article?

A. The

A. The Son, which is the Word of the Father, begotten from everlaſting of the Father, the very and eternal God, and of one ſubſtance with the Father, took man's nature in the womb of the bleſſed virgin, of her ſubſtance; ſo that two whole and perfect natures, that is to ſay, the Godhead and manhood, were joined together in one perſon, never to be divided, whereof is one Chriſt, very God and very man; who truly ſuffered, was crucified, dead aud buried, to reconcile his Father to us, and to be a ſacrifice, not only for original guilt, but alſo for actual ſins of men.

ARTICLE III.

Q. OF what does the third article treat?

A. Of the going down of Chriſt into hell.

Q. The ſcripture-hiſtory, Matt. xxvii. 26. &c. gives a plain account of Chriſt's death and burial, according to the ſecond article: what more have you to add to this account?

A. As Chriſt died for us, and was buried; ſo alſo it is to be believed, that he went down into hell.

Q. From what ſcripture do you prove, that Chriſt deſcended into hell.

A. From Pſal. xvi .9, 10. "Therefore" (ſaith David, a type of Chriſt, and ſpeaking of Chriſt, as it is declared, Acts ii. 25.) "therefore my heart is glad, and my glory rejoiceth; my fleſh alſo ſhall reſt in

in hope For thou wilt not leave my ſoul in hell; * neither wilt thou ſuffer thine Holy-one to ſee corruption."

ARTICLE

* Thus this article is as clearly proved from ſcripture as any other, yet, with regard to the explanation, ROGERS only takes notice of what he ſeems to judge the more conſiſtent, together with the palpably erroneous opinions concerning it, without pretending to ſhew the native and undoubted ſenſe: ſo the church herſelf, though, at the firſt eſtabliſhing of her articles, ſhe impoſed a certain meaning upon this, yet, upon the re-eſtabliſhment of them ten years after, ſhe dropt that impoſition, and left us at large to form our ſentiments upon it, as we find moſt analagous to ſcripture.

Commentators remark, that the hebrew word *ſhaul*, and greek *hades*, which (in Pſal. xvi. 10. and the correſponding greek, Acts ii. 26.) are tranſlated hell, do not always denote the place of torment, but ſometimes ſignify merely the ſtate of the dead, without any regard to happineſs or miſery: thus Jacob ſays, Gen. xxxvii. 35. *I will go down into ſhaul, unto my ſon.* Here *ſhaul*, as it cannot ſignify a place of torment, ſo neither can it mean the grave, becauſe Jacob ſuppoſed his ſon to be devoured by wild-beaſts, and therefore it muſt imply only the ſtate of the dead See alſo Pſal. xlix. 15. Hence we have the following comment by the great Mr. HENRY: Chriſt reſts in hope, "that his ſoul ſhall not con-"tinue in a ſtate of ſeparation from his body; for, beſides that, "that is ſome uneaſineſs" [or rather, perhaps, it might be better ſaid, ſomething ſhort of that perfect degree of happineſs which the body and ſoul ſhall enjoy in their final conjunction, as I ſhould think there is no uneaſineſs in that *paradiſe* where our Saviour and the thief met on the day of their crucifixion] "to an human ſoul "made for its body, it would be the continuance of death's tri-"umph over him, who was in truth a conqueror over death. "*Thou wilt not leave my ſoul in hell*, in *hades*, in the inviſible ſtate, "ſo *hades* properly ſignifies: but though thou ſuffer it for a time "to *remove* thither, and to *remain* there, yet thou wilt remand it; "thou wilt not leave it there, as thou doſt the ſouls of other men."

Again, it is obſerved, that *ſhaul*, or *hades*, ſignifies the place of the dead body, or the grave where the dead body is depoſited: thus Hezekiah ſaid, Iſa. xxxviii. 10. *I will go to the gates of ſhaul*; that is, of the grave. Moreover, RAVENELL, biſhop PEARSON, and others, obſerve, that the word which is here tranſlated ſoul

ſignifies

ARTICLE IV.

Q. OF what does the fourth article treat?

A. Of the reſurrection of Chriſt.

Q. Is Chriſt yet in the grave, under the power of death?

A. No: *Chriſt did truly riſe again from death.*

Q. How can you prove that Chriſt did truly riſe again?

A. Both

ſignifies, in other parts of ſcripture, a dead body. Thus Lev. xix. 28. *Ye ſhall not make in your fleſh any cutting for a ſoul*, that is, for the dead. And again, Num. vi. 6. *He ſhall come at no dead ſoul*, that is, at no dead body. Hence we have the following comment by the great Mr. BURKIT: "*Thou wilt not leave my ſoul in hell*; "that is, my dead body in the grave (for David was left in that "hell, from which Chriſt was raiſed; but the hell which David was "in, was not beyond the grave;") &c.

Biſhop PEARSON obſerves, as a corroboration of this laſt expoſition, that, in the primitive times, when, in the aquileian creed, ſomething leſs than 400 years after Chriſt, this deſcent was firſt mentioned in any confeſſion of faith, that was interpreted of his burial, or of his body laid in the grave; for that when the deſcent was expreſſed, that of the burial was omitted. Moreover, as a further confirmation of this interpretation, it may be obſerved, that St. Paul mentions the death, burial, and reſurrection of Chriſt, in order, 1 Cor. xv. 3, 4. but omits his deſcending into hell. And RAVENELL, after proving from many ſcriptures, that the ſoul is uſed catachreſtically for a dead body: "Neither" ſays he "is ſoul "oppoſed to the body, in the words of David, Acts ii. 31. but the "member of the latter clauſe is an explanation of the former, "whereby the prophet ſhews, what he meant by his ſoul, viz. his "fleſh; which kind of expoſition," adds he, "is very uſual among "the prophets."

It will be eaſily acknowledged, that this latter interpretation hath the advantage of better according to the article, with regard to the circumſtance of the deſcent, than the former; as it is more proper to ſay, that the body deſcends into the grave, than that the ſoul deſcends into a ſtate of inviſibility, and eſpecially into paradiſe.

A. Both from the predictions of this event, and alſo from many teſtimonies of the accompliſhment of theſe predictions.

Q. Give an inſtance or two of the predictions.

A. Mark ix. 31. "After that he is killed, he ſhall riſe the third day." And again, Pſal. xvi. 10. "Thou wilt not leave my ſoul in hell; neither wilt thou ſuffer thine Holy-one to ſee corruption."

Q. Prove the fulfilment of theſe predictions.

A. Luke xxiv. 5, &c. The two men in ſhining garments ſay unto the women at the ſepulchre, "Why ſeek ye the living among the dead? He is not here, but is riſen," &c. And again, Acts i. 3. "He ſhewed himſelf alive after his paſſion, by many infallible proofs, being ſeen of them forty days, and ſpeaking of the things pertaining to the kingdom of God." And again, 1 Cor. xv. 3——8. "For I delivered unto you, firſt of all, that which I alſo received, how that Chriſt died for our ſins, according to the ſcriptures; and that he was buried, and that he roſe again the third day, according to the ſcriptures; and that he was ſeen of Cephas, then of the twelve. After that, he was ſeen of above five hundred brethren at once; of whom the greater part remain unto this preſent, but ſome are fallen aſleep. After that, he was ſeen of James, then of all the apoſtles. And laſt of all, he was ſeen of me alſo, as of one born out of due time."

Q. Did that identical body of Chriſt, which died, riſe again?

A. Chriſt *took again his body, with fleſh, bones, and all things appertaining to the perfection of man's nature.*

Q. Have you any proof, beſides the above general declaration, that Chriſt took again that very body which was crucified?

A. Yes,

A. Yes, John xx. 27, 28. where Jeſus ſays to Thomas, who had declared, that nothing leſs than ſeeing and feeling ſhould convince him of the truth of his reſurrection, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thruſt it into my ſide; and be not faithleſs, but believing. And Thomas anſwered and ſaid" (upon this evidence) "My Lord and my God!" And again, Luke xxiv. 39, 40. Jeſus appeals to a full aſſembly of the diſciples, ſaying, "Behold my hands and my feet, that it is I myſelf: handle me, and ſee, for a ſpirit hath not fleſh and bones, as ye ſee me have. And when he had thus ſpoken, he ſhewed them his hands and his feet."

Q. What became of Chriſt after his reſurrection?

A. He *aſcended into heaven.*

Q. Give a proof.

A. Luke xxiv. 51. "And it came to paſs, while he bleſſed them, he was parted from them, and carried up into heaven." And again, the glorious and bleſſed conſequence of his aſcenſion, is declared in Pſal. lxviii. 18. "Thou haſt aſcended on high, thou haſt led captivity captive: thou haſt received gifts for men; yea, for the rebellious alſo, that the Lord God might dwell among them."

Q. Is Chriſt in heaven now?

A. He *there ſitteth.*

Q. Prove this.

A. Col. iii. 1. "If ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God."

Q. What does the poſture of ſitting imply?

A. Reſt: and, being applied to Chriſt, it may imply his preſent victorious and triumphant reſt and

tranquillity, after a ſcene of the moſt weariſome and diſtreſſing labour and travail on our account; and whereas the ſcripture ſays, that Chriſt ſitteth at the right hand of God, this imports the exaltation of his human nature, in virtue of the divine, to a ſtate of the higheſt authority, dignity, and glory.

Q. How long will Chriſt ſit in heaven?

A. Until he return to judge all men at the laſt day.

Q. Prove that the body of Chriſt will remain in heaven 'till the end of the world, or, 'till that happy period for the people of God, when the whole creation, which now groaneth, will be delivered, and Chriſt's redeemed people reſtored to God, to themſelves, and to a bleſſed immortality.

A. Acts iii. 20, 21. "And he ſhall ſend Jeſus Chriſt, which before was preached unto you: whom the heaven muſt receive until the times of the reſtitution of all things."

Q. Prove that God hath appointed that ſame Jeſus who was crucified and ſlain, to be the judge of all men, both of thoſe that ſhall be alive at his coming, and of thoſe that ſhall have died before.

A. Acts x. 38, 39, 42. "God anointed Jeſus of Nazareth—whom they ſlew and hanged on a tree—and he commanded us to preach unto the people, and to teſtify that it is he which was ordained of God to be the Judge of quick and dead."

Q. Prove that God hath fixed a day, in which he will judge the world by Jeſus Chriſt.

A. Acts xvii. 31. "He hath appointed a day, in which he will judge the world in righteouſneſs, by that man whom he hath ordained; whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead." And that this appointed day

will

will be the laſt, is clear from John xii. 48. where Jeſus declares, "The word that I have ſpoken, the ſame ſhall judge him in the laſt day."

Q. Can you ſum up the doctrine, touching the reſurrection of Chriſt, in the words of the article?

A. Chriſt did truly riſe again from death, and took again his body, with fleſh, bones, and all things appertaining to the perfection of man's nature, wherewith he aſcended into heaven, and there ſitteth until he return to judge all men at the laſt day.

ARTICLE V.

Q. OF what does the fifth article treat?

A. Of the Holy Ghoſt.

Q. In what manner does the article, in concurrence with the ſacred oracles, give us to underſtand the Holy Ghoſt hath his exiſtence?

A. The Holy Ghoſt proceedeth from the Father and the Son.

Q. From what ſcripture do you prove, that the Holy Ghoſt proceedeth from the Father?

A. From John xv. 26. "But when the Comforter is come, whom I (ſays Jeſus) will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtify of me."

Q. How do you prove, that the Holy Ghoſt proceedeth from the Son?

A. In that he is frequently called the Spirit of God, that is, of the Father and of the Son in common; and, as he is ſaid to proceed from the Father in particular, ſo is called the Spirit of the Son in particular: thus Gal. iv. 6. "And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father."

Q. Is the Holy Ghoſt different or divided in ſubſtance, or unequal in majeſty and glory with the Father and the Son?

A. He *is of one ſubſtance, majeſty, and glory, with the Father and the Son.*

Q. Whence do you prove this?

A. From 1 John v. 7. where it is affirmed, "they are one." And farther, the Holy Ghoſt's divine majeſty and glory is evident from his operations, in that he effected the incarnation of Chriſt, that infinitely wonderful and incomprehenſible union of the divine and human natures: Matt. i. 18. compared with 1 Tim. iii. 16. and from his works of creation, Gen. i. 2, 26, &c. and from 1 Cor. ii. 10, 11. where it is declared, "He ſearcheth all things, yea, the deep things of God," and as a man knoweth his own things, thoughts, or counſels, ſo he knoweth the things or thoughts or counſels of God, and, ver. 14. does alone reveal the ſaving knowledge of the things of God to man.

Q. From the premiſes, muſt it follow, that the HOLY GHOST IS GOD?

A. He is *very and eternal God.*

Q. Prove this from other ſcriptures?

A. Acts v. 3. "But Peter ſaid, Ananias, why hath ſatan filled thine heart to lie to the Holy Ghoſt?" And adds, in the next verſe, "Thou haſt not lied unto

unto men, but unto God." And again, to be "born of the Spirit." John iii. 8. is to be "born of God," chap. i. 13.

Q. Can you ſum up the doctrine, touching the perſon of the Holy Ghoſt, in the words of the article?

A. The Holy Ghoſt, proceeding from the Father and the Son, is of one ſubſtance, majeſty, and glory, with the Father and the Son, very and eternal God.

ARTICLE VI.

Q. OF what does the ſixth article treat?

A. Of the ſufficiency of holy ſcriptures for ſalvation.

Q. Is there any doctrine to be believed by, or any duty required of man, that is not expreſsly or virtually contained in holy ſcripture?

A. Holy ſcripture containeth all things neceſſary for ſalvation: ſo that whatſoever is not read therein, nor may be proved thereby, is not to be required of any man, that it ſhould be believed as an article of faith, or be thought requiſite or neceſſary to ſalvation.

Q. Prove that ſcripture is a ſufficient platform of duty and ſpiritual information, inſomuch that there is nothing required of any perſon, either to believe, or to do, that is not contained therein.

A. 2 Tim. iii. 16, 17. "All ſcripture is given by

inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in rightcouſneſs: that the man of God may be perfect, throughly furniſhed unto all good works."

Q. Are we to pay an humble, believing, and obedient regard to every thing contained in ſcripture; and to receive nothing, as eſſentially neceſſary, which is not to be found therein?

A. Deut. iv. 2. "Ye ſhall not add unto the word which I command you, neither ſhall ye diminiſh aught from it."

Q. What have you to ſay of thoſe who teach or preach from their own, or other's fancies, and not according to the word of God?

A. Iſai. viii. 20. "To the law and to the teſtimony: if they ſpeak not according to this word, it is becauſe there is no light in them."

Q. Is there any expreſs threatening againſt thoſe who take from the word of God?

A. Yes; a dreadful one, in Rev. xxii. 18, 19. "If any man ſhall add unto theſe things, God ſhall add unto him the plagues that are written in this book; and if any man ſhall take away from the words of the book of this prophecy, God ſhall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." *

Q. What

* "Here we have a dreadful commination and ſevere threatening "denouuced by Chriſt, againſt all ſuch as ſhall add any thing to the "ſcriptures in general, and to this prophecy in particular; not by "way of true interpretation; but either *formally*, by enjoining any "thing to be received as ſcripture, which God never revealed to "be ſuch; or *virtually*, by putting ſuch a ſenſe and meaning upon "ſcripture, as God never intended, and the word cannot rationally "bear." BURKITT in loc.

"Such

Q. What do you account holy ſcripture?

A. In the name of holy ſcripture we underſtand thoſe canonical books of the Old and New Teſtamsnt, of whoſe authority was never any doubt in the church.

Q. What

"Such a fence as this, God ſet about the law, Deut. iv. 2. and "the whole Old Teſtament, Mal. iv. 4. and now in the moſt ſo-"lemn manner about the whole bible; aſſuring us, that it is a book "of the moſt ſacred nature, divine authority, and of the laſt impor-"tance, and therefore the peculiar care of the great God."

HENRY in loc.

If we look upon the author of the Revelation, as putting a cloſing hand to the canon of ſcripture, the above notes, as touching the univerſality of the threatening with regard to the whole word of God, will appear with greater propriety. And,

"The collecting of the canon of the books of the New Teſtament "is attributed, with great appearance of probability, to St. John; "although hiſtoric and formal teſtimonies of it cannot be produced, "unleſs it be what Euſebius relates of the four evangeliſts. In "proceſs of time, each council hath decided what books ſhould "thereafter be held by the chriſtian church as canonical; and we "commonly find, at the end of the decrees of each council, a re-"pertory or liſt of thoſe books.

Should the reader be inquiſitive about Euſebius's evidence, above referred to, it may be obſerved, that this account ſpeaks but of John's approbation of the other three evangeliſts, and of his ſupplying what was lacking in them. We are, however, told withal, that this, and all the other performances of his pen, were written at the extreme period of life, when, we are elſewhere informed, all the other inſpired penmen had finiſhed their courſe. Now as it is unlikely but that all the other inſpired writings ſhould be collected, and annexed to the evangeliſts, either jointly or ſeparately, it is for that reaſon very unlikely, but that they muſt all have come to the hands of John with the evangeliſts, and, of conſequence, that the collecting of all the books of the New Teſtament, muſt have been by him. And moreover, as the whole is concluded with a threatening to thoſe who add to or diminiſh from the foregoing prophecy, it appears moſt reaſonable, that the whole prophecy of ſcripture muſt be intended, as, I think, there can be no argument aſſigned, why it would not be as wicked, and of as ill conſequence.

Q. What are the names, and withal the characters* of each canonical book?

A. Geneſis, the cabinet of greateſt antiquities; *Exodus*, the ſacred rule of law and juſtice; *Leviticus*, the holy ephemerides; *Numbers*, God's arithmetic; *Deuteronomy*, the faithful monitor; *Joſhua*, the holy war; *Judges*, the mirror of magiſtrates and tyrants; *Ruth*, the picture of a pious widow; *Samuel* and *Kings*, ſacred politics; *Chronicles*, the holy annals; *Ezra* and *Nehemiah*, an idea of church and ſtate reformation; *Eſther*, the great example of God's providence; *Job*, the ſchool of patience; *Pſalms*, the ſoul's ſoliloquies, little bible, anatomy of conſcience, roſe-garden, and pearl iſland; *Proverbs*, divine ethics, politics, and œconomics; *Eccleſiaſtes*, experience of the creature's vanity; *Canticles*, the myſtical bride-ſong; *Iſaiah*, the evangelical prophet; *Jeremiah*, the pathetical mourner; *Lamentations*, the voice of the turtle; *Ezekiel*,

to the church, to adulterate other parts of ſcripture, as the Revelation. The whole is the word of God, equally precious for the purpoſes for which its ſeveral parts are intended, and the whole of general neceſſity to the church; conſequently it appears moſt likely that St. John muſt have had an eye to the whole prophecy of ſcripture in the above concluding univerſal ſence.

Previous to the laſt quotation, and in the ſame paragraph, we are told, that

"It is commonly received, that it was Eſdras" [in our bibles, Ezra] "who, after the return from the captivity of Babylon, col-"lected and fixed the canon of the ſacred books of the Old Teſta-"ment: that, at leaſt, is the opinion of the Jews, who all attribute "to him that glorious work; and the opinion appears ſo much the "more probable, as it was the ſame Eſdras who eſtabliſhed their "ſtate, who brought the whole Jewiſh people into their body as a "nation, and formed the Judaic republic, which was intimately "connected with their religion."

ENCYC. Brit. Relig. Sec. Crit. ſect. iii.

* SIMPSON's Sac. Lit. book i. page 34.

Ezekiel, Urim and Thummim in Babylon; *Daniel*, the apocalypſe of the Old Teſtament; *Hoſea*, ſermons of faith and repentance; *Joel*, the thunderer; *Amos*, the plain-dealing reprover; *Obadiah*, Edom's whip; *Jonah*, the prophetical apoſtle of the Gentiles; *Micah*, the wiſe men's ſtar; *Nahum*, the ſcourge of Aſſur; *Habakkuk*, the comforter of captives; *Zepheniah*, preparation for ſad times; *Haggai*, zeal for God's houſe; *Zachariah*, prophetic hieroglyphics; *Malachi*, the bound ſtone of the two Teſtaments; *Matthew*, *Mark*, *Luke*, and *John*, the four trumpeters proclaiming the title of the great king; *Acts*, the treaſury of eccleſiaſtical hiſtory; *Romans*, the principles of chriſtian faith, or catholic catechiſm; 1 *Corinthians*, apoſtolical reformation; 2 *Corinthians*, a pattern of juſt apologies; *Galatians*, the epiſtle to the Romans epitomized; *Epheſians*, the opening of the great myſtery of ſalvation; *Philippians*, an apoſtolical pareneſis; *Coloſſians*, a brief rule of faith and manners; 1 *Theſſalonians*, practic theology; 2 *Theſſalonians*, polemic theology; 1 *Timothy*, the ſacred paſtoral; 2 *Timothy*, the title of the ſcripture pleaded; *Titus*, agenda, or church-orders; *Philemon*, the rule of relations; *Hebrews*, a commentary upon Leviticus; *James*, the golden alphabet of a chriſtian; 1 *Peter*, a theological ſummary; 2 *Peter*, the encouragement of a ſpiritual warrior; 1 *John*, the glaſs of love or charity; 2 *John*, the pattern of a pious matron; 3 *John*, the mirror of hoſpitality; *Jude*, a picture of falſe prophets; *Revelation*, Daniel redivivus, or the opening of the treaſury of future events.

Q. What is the whole Bible?

A. The ſoul's food; the common ſhop of ſoul phyſic; the invariable rule of truth; and the divine balance.

Q. What

Q. What is the Bible with reſpect to its author?

A. The library of the Holy Ghoſt; Chriſt's aphoriſms; the acts and ſtatutes of the higheſt parliament; God's mint-houſe; the ſignet of God's right hand; the epiſtle of God to the world; and the court-roll of God's fines and amercements.

Q. What is the Bible with reſpect to its worth?

A. A ſtately palace; a fruitful field; the true heſperides; and the ineſtimable pearl.

Q. What is the Bible with reſpect to its uſe?

A. The touchſtone of error; the key of the ſheepfold; the glaſs of life; the weather-glaſs; the chriſtian's magazine; and the armory.

Q. For what reaſon are the apocryphal annexed to the canonical ſcriptures? Doth the church prove any doctrine from thoſe books?

A. The other books (as Jerom ſaith) *the church doth read for example of life, and inſtruction of manners; but yet doth it not apply them to eſtabliſh any doctrine.*

Q. Which are the apocryphal books annexed to the end of the Old Teſtament, for ſuch excluſive purpoſes?

A. Such are theſe following: the third book of Eſdras, the fourth book of Eſdras, the book of Tobias, the book of Judith, the reſt of the book of Eſther, the book of Wiſdom, Jeſus the ſon of Sirach, Baruch the prophet, the ſong of the Three Children, the ſtory of Suſanna, of Bell and the Dragon, the Prayer of Manaſſes, the firſt book of Maccabees, the ſecond book of Maccabees.

Q. What do you mean by canonical books?

A. Books that contain a rule or pattern of faith and practice for the church, and every neceſſary threatening and admonition for the world in general; which men have not written of their own wills, but which

which holy men of God have written, * as they were moved by the Holy Ghoſt. 2 Peter i. 21.

Q. How are you ſure that the ſcriptures are thus canonical or the word of God?

A. Not to mention the miracles, by which they were firſt eſtabliſhed, there are other ſtanding or perpetual miracles, I mean the prophecies which are fulfilling to this very day. Theſe prove the divine authority of the ſcriptures beyond all contradiction.†

Q. What further proof can you produce?

A. The types of the Old Teſtament ſo exactly delineate Jeſus Chriſt in the New, and ſo wonderfully point out the manner, means, &c. of our ſalvation by him, that it is impoſſible for the ſerious attentive reader, not to diſcern the finger of God in them. ‡

Q. Can you point out any further evidence?

A. The promiſes of the Old Teſtament, reſpecting the Meſſiah, are ſo exactly fulfilled in Jeſus Chriſt in the New, that this alſo puts the divine authority of the ſcriptures out of all queſtion; witneſs the 53d chapter of Iſaiah. ‖

Q. What

* It ſeems needleſs to remark, that whether they wrote themſelves, or by an Amanuenſis, they are ſtill to be conſidered as the writers.

† See biſhop NEWTON's Diſſertation on the Prophecies.

‡ If any one doubt this, let ſuch perſon read M'EWEN on the Types.

‖ If the reader wants any further proof of the divine authority of the ſcriptures, let him conſult the two following quotations:

"The ſcripture proves its divine authority and original both to "the *wiſe* and to the *unwiſe*; even to the *unwiſe* and *leaſt thinking* "part of mankind, it is abundantly proved by many *inconteſtable* "miracles wrought by Moſes and the prophets, Chriſt and his "apoſtles for the confirmation of its truths and laws: it would be "an intolerable reproach to eternal truth, to ſuppoſe this divine ſeal "affixed to a lie. Beſides this, to the more *wiſe* and *thinking*, to

"the

Q. What proof have you to ſhew, that the books of the Old Teſtament, as they now ſtand, are canonical, and not the apocrypha?

A. Our bleſſed Saviour's appeal to the Jewiſh canon of the Old Teſtament, when it was the ſame that it is now; for if their had been other inſpired writings deſigned for the church's perpetual uſe, no doubt our divine teacher would have pointed them out.

Q. Prove that Jeſus appealed to writings as already known and acknowledged to be a revelation of the will of God.

A. John v. 39. "Search the ſcriptures, for in them ye think ye have eternal life." *Q.* Are

"the more *conſiderate* and *contemplative*, it recommends itſelf by "thoſe innate excellencies which are ſelf-evident characteriſtics of "its divine original. If we look wiſtly, we ſhall ſoon be aware of "God's *image and ſuperſcription upon it.* A mind rightly diſpoſed "by an humble, ſincere ſubjection to its Maker, will eaſily diſcover "the *wiſdom*, in the moſt awful depth of its myſteries; the image "of his *ſovereignty*, in the commanding majeſty of its ſtyle; the "image of his *unity*, in the wonderful harmony and ſymmetry of all "its parts; the image of his *holineſs*, in the unſpotted purity of its "precepts; and the image of his *goodneſs*, in the manifeſt tendency "of the whole to the welfare and happineſs of mankind in both "worlds: in ſhort, 'tis a work that *fathers itſelf.*

Pref. to HENRY's Expoſ. vol. i.

"True and infallible marks of canonical ſcripture, viz. 1. The "evidence of the ſpirit imprinted in the ſcripture, and ſhewing it- "ſelf in every line of it: 2. The purity and perfection of ſcripture: "3. The conſent of one part to another: 4. The antiquity of it: "5. The majeſty of it, in plainneſs of ſpeech: 6. The power of it "over the conſcience: 7. The wonderful effect of it; the goſpel "being contrary to man's corrupt nature, yet hath it in all ages "won men to it: 8. The certain prophecies of things to come, "which none but God could foretell: 9. The admirable preſerva- "tion of it, againſt time and tyrants: 10. The devil's rage againſt "thoſe that follow it: 11. The judgments of God, that have be- "fallen ſuch as oppoſed it: 12. The conſtant ſufferings of many "millions, that have ſhed their blood for the goſpel of Chriſt."

HELTON's Expoſ. of the Ep. to the Col.

Q. Are there any apocryphal books annexed to the New Teſtament?

A. All the books of the New Teſtament, as they are commonly received, we do receive, and account them as canonical.

Q. What proof have you that all the books of the New Teſtament, as they are commonly received, are canonical?

A. The univerſal conſent of the church.

Q. But you have greater proof than this; have you not?

A. Yes: for "we judge them canonical, not ſo "much becauſe learned and godly men in the church "ſo have and do receive and allow them; as for that "the Holy Ghoſt in our hearts doth teſtify, that "they are from God. They carry a ſacred and di-"vine authority with them; and they do alſo agree "in all points with the other books of God in the "Old Teſtament." ROGERS on this Article.

Q. Prove that the Holy Ghoſt teſtifieth, in the hearts of God's people, the truth of his word.

A 1 Cor. ii. 9, 10. "Eye hath not ſeen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit ſearcheth all things, yea, the deep things of God," And again, ver. 12. "We have received, not the ſpirit of the world, but the Spirit which is of God; that we might know the things which are freely given us of God." And again, ver 15. "He that is ſpiritual, judgeth all things."

Q. Can you ſum up the doctrine, touching the ſufficiency of the holy ſcripture for ſalvation, in the words of the article?

A. Holy ſcripture containeth all things neceſſary to ſalvation: ſo that whatſoever is not read therein, nor may be proved thereby, is not to be required of any man, that it ſhould be believed as an article of the faith, or be thought requiſite or neceſſary to ſalvation. In the name of the holy ſcripture we do underſtand thoſe canonical books of the Old and and New Teſtament, of whoſe authority was never any doubt in the church.

ARTICLE VII.

Q. OF what does the ſeventh article treat?

A. Of the Old Teſtament.

Q. Doth the Old Teſtament contain any thing contrary to the New?

A. The Old Teſtament is not contrary to the New.

Q. Prove this.

A. Matt. v. 17. "Think not that I am come to deſtroy the law or the prophets (ſaith the great author of reformation in the New Teſtament:) I am not come to deſtroy, but to fulfil." *

Q. What

* He proteſts againſt the thought of cancelling and weakening the *Old Teſtament*, "Think not," &c. 1. Let not the *pious Jews*, who have an affection for the *law and the prophets*, fear that I am come to deſtroy them. Let them not be prejudiced againſt Chriſt and his doctrine, from a jealouſy that the kingdom he came to ſet up would derogate from the honour of the ſcriptures they had embraced as coming from God, and had experienced the power and purity

Q. What then is that one way, in which everlaſting life is offered to mankind, both in the Old and New Teſtament?

D 2 *A. Both*

purity of; no, let them be ſatisfied that Chriſt has no ill deſign upon the law and the prophets. 2. Let not the *profane Jews*, who have a diſaffection to the law and the prophets, and are weary of that yoke, hope that I am come to deſtroy them. Let not carnal libertines imagine that the *Meſſiah* is come to diſcharge them from the obligation of divine precepts, or to ſecure divine promiſes to make them happy, and yet give them leave to live as they liſt. Chriſt commands nothing new that was forbidden, either by the law of nature or the moral law, nor forbids any thing which thoſe laws had enjoined; 'tis a great miſtake to think that he doth, and he here takes care to rectify the miſtake. *I am not come to deſtroy.* The Saviour of ſouls is the deſtroyer of nothing, but the *works of the devil*, of nothing that comes from God, much leſs of thoſe excellent dictates which we have from Moſes and the prophets. No, he came to *fulfil* them; that is, 1. To obey the commands of the law, for he was *made under the law*, Gal. iv. 4. He in all reſpects yielded obedience to the law, honoured his parents, ſanctified the ſabbath, prayed, gave alms, &c. and did that which never any one elſe did, obeyed *perfectly*, and never broke the law in any thing. 2. To make good the promiſes of the law, and the predictions of the prophets, which did all bear witneſs to him. The covenant of grace is for ſubſtance the ſame now that it was then, and Chriſt the *mediator* of it. 3. To anſwer the types of the law; thus (as biſhop TILLOTSON expreſſeth it) he did not make void, but made good the ceremonial law, and manifeſted himſelf to be the *ſubſtance* of all thoſe ſhadows. 4. To *fill up* the defects of it, and ſo to complete and perfect it. Thus the word *pleroſai* properly ſignifies; as a veſſel that had ſome water in it before, Chriſt did not come to pour that out, but to fill it up to the brim; or, as a picture that is firſt rough-drawn, ſome ſhades only of the piece intended, which are afterwards filled up; ſo Chriſt made an improvement of the law and the prophets, by his additions and explications. 5. To *carry on* the ſame *deſign*. The chriſtian inſtitutes are ſo far from thwarting and contradicting that which was the main deſign of the *Jewiſh* religion, that they promote it to the higheſt degree. The goſpel, is the *time of reformation*, Heb. i. 10. not the repeal of the law, but the amendment of it, and conſequently its eſtabliſhment."

HENRY in loc.

A. Both in the Old and New Teſtament, everlaſting life is offered to mankind by Chriſt, who is the only mediator between God and man, being both God and man.

Q. Prove that, both in the Old and New Teſtament, ſalvation is offered to mankind by Chriſt.

A. John v. 39. "Search the ſcriptures" (ſaith our Saviour) "for in them ye think ye have eternal life, and they are they which teſtify of me. And again, Acts viii. 35. "Then Philip opened his mouth and began at the ſame ſcripture," viz. of the Old Teſtament, "and preached unto him Jeſus." Hence, becauſe of the perpetual influence of Chriſt's ſacrifice for the ſalvation of mankind from the firſt, he is called, Rev. xiii. 8. "the Lamb ſlain from the foundation of the world."

Q. It hath been proved before, that Chriſt is both God and man, article II.; prove that he is the only mediator between God and man.

A. 1 Tim. ii. 5. "For there is one God, and one mediator between God and men, the man Chriſt Jeſus."

Q. Did the fathers of the Old Teſtament church expect only temporal bleſſings?

A. They are not to be heard, which feign, that the old fathers did look only for tranſitory promiſes.

Q. Prove that the Old Teſtament church expected eternal bleſſings, or an heavenly Canaan.

A. Heb. xi. 9, 10. "By faith he" (that is, Abraham) "ſojourned in the land of promiſe, as in a ſtrange country, dwelling in tabernacles with Iſaac and Jacob, the heirs with him of the ſame promiſe: For he looked for a city which hath foundations, whoſe builder and maker is God." And again, ver. 13, 14, "Theſe all died in faith, not having received

ceived the promiſes" (viz. of the poſſeſſion of Canaan, their numerous iſſue, Chriſt in the fleſh, &c.) "but having ſeen them afar off, and were perſuaded of them, and embraced them, and confeſſed that they were ſtrangers and pilgrims on the earth. For they that ſay ſuch things, declare plainly, that they ſeek a country."

Q. Are chriſtians obliged to keep the ceremonial law of Moſes?

A. The law given from God by Moſes, as touching ceremonies and rites, does not bind chriſtian men; nor the civil precepts thereof ought of neceſſity to be received in any commonwealth.

Q. One part of the ceremonial law conſiſted in a religious regard to particular ſymbolical places; prove that God hath now no reſpect to places, but to the ſpirituality and ſincerity of our worſhip.

A. John iv. 21. "Jeſus ſaid unto her, Woman, believe me, the hour cometh, when ye ſhall neither in this mountain, nor yet at Jeruſalem, worſhip the Father;" "but (ver. 23.) the hour cometh, and now is, when the true worſhippers ſhall worſhip the Father in ſpirit and in truth."

Q. Prove that the ceremonial gifts and ſacrifices, with all the carnal ordinances wherein theſe conſiſted, are now at an end.

A. Heb. ix. 9, 10. "Which" tabernacle "was a figure for the time then preſent, in which were offered both gifts and ſacrifices, that could not make him that did the ſervice perfect, as pertaining to the conſcience. Which ſtood only in meats and drinks, and divers waſhings, and carnal ordinances impoſed on them, until the time of reformation:" conſequently, at this time of the New Teſtament revelation, hath

an end, ſeeing Chriſt the great antitype or ſubſtance of all is come.

Q. The ceremonial law forbad the eating certain creatures as unclean, and of blood as the life (typical of the precious life of Chriſt, which he laid down for us ſinners;) can you prove that no creature is now unclean, and that nothing is now to be refuſed

A. Yes, from 1 Tim. iv. 4. "For every creature of God is good, and nothing to be refuſed, if it be received with thankſgiving."

Q. If no creature is now unclean, or to be refuſed, why then did the decree of the ſynod at Jeruſalem, which was dictated by the Holy Ghoſt, enjoin abſtinence from blood in the New Teſtament church?

A. Though the rent vail from the top to the bottom, denoted the entire rending and abolition of all the types and ſhadows, when Chriſt, the great and glorious object typified, and ſubſtance of all, had fulfilled them, and, by crucifixion, finiſhed the glorious work of our ſalvation; there remained ſtill a prudential or diſcretional abolition of them to be effected gradually,* becauſe of that religious reverence which

* "Abſtaining from things ſtrangled, and from blood, were of an accidental and temporary neceſſity for the preſent time, and to avoid giving ſcandal to the weak Jews, 'till they ſhould be better informed, and better underſtand their liberty in Chriſt; for afterwards St. Paul ſheweth, that no creature of God is unclean, but that unto the pure all things are pure. 1 Tim. iv. 4. Titus i. 15. BURKITT on Acts xv. 21, &c.

See WITSIUS's Œcon. book iv. chap. xiv. ſect. 54. where the ingenious author ſetteth forth the gradual abolition of the ceremonies, in nine particular ſteps, from the preaching of John Baptiſt, and the preſence and manifeſtation of Chriſt, 'till the final deſtruction of Jeruſalem and of the temple.

which the Jews, through the force of education, were found to entertain for the ceremonies, and eſpecially for blood, * the command concerning which was of more ancient date, and among the precepts of morals. And that the decree you mention was made in behalf of thoſe educated in the ceremonial law, and conſequently limited in its application, † is clear from the reaſon aſſigned for it, Acts xv. 21. "For Moſes (a conſiderable

* 'Tis likely that the ceremony of blood's being ſo weighty a matter with, and lying ſo near the heart of the Jews, was one reaſon why the Holy Ghoſt joined the precept concerning it with that touching fornication.

† If the decree be limited in its application, or made for the ſake of Jewiſh infirmity, as the eating of blood might, either through prejudice, hinder their converſion, or, by drawing them to partake of it, be a means of wounding their weak conſcience; if, I ſay, the decree was made for theſe cauſes, then, when theſe cauſes ceaſe, the decree will alſo, for the time, ceaſe to be of force. The Jews are now an utterly ſeperate people, and do not join in our chriſtian ſynagogues; nor are we in danger of making weak Jews, who believe, eat blood to the wounding of their conſcience; and therefore the decree doth not now bind thoſe who can eat with thankfulneſs. Or, we may argue with WITSIUS, "Sed poſtquam jam ſatis de "libertate ſua edocta videbatur eccleſia, et ceremoniarum amor "non infirmitas amplius, ſed pervicacia erat, noluit Paulus liber- "tatis chriſtianæ inſidiatoribus vel ad horam cedi: Petrumque juſto "remiſſius agentem acriter increpuit, Gal. ii. 5. 14. et hortatus eſt "ſingulos, ut perſtarent in libertate qua nos liberavit Chriſtus, et "ne regredientes implicarentur ſervitutis jugo, neve inutilem ſibi "ipſum Chriſtum redderent, Gal. v. 1, 2." that is, After the church ſeemed to be made ſufficiently acquainted with its liberty, and the love of the ceremonies was no longer an infirmity, but perverſeneſs, Paul was unwilling to give place for an hour to the underminers of chriſtian liberty, and ſharply reproved Peter for not walking with ſufficient uprightneſs in goſpel liberty, Gal. ii. 5. 14. and he exhorted every one to ſtand faſt in the liberty wherewith Chriſt hath made us free, and not to be entangled again in the yoke of bondage, leſt they ſhould render Chriſt of no advantage to them, Gal. v. 1, 2.

Eighth ſtep, above referred to.

conſiderable part of whoſe writings is the ceremonial law) of old time hath in every city them that preach him, being read in the ſynagogues every ſabbath-day.'"

Q. The ceremonial, as well as moral law, required perfect obedience, on the penalty of being cut off from the Iſrael of God, typical of an eternal ſeparation from them, (Gen. xvii. 14. compared with Gal. v. 3.) and not only ſo, but its inſtitutions were ſolemn, declarative, typical ſeals of our guilt and condemnation by the moral law; and may be ſaid to be, according to BEZA, ratifications, with their own handwriting, againſt the obſervers themſelves. Circumciſion teſtified a natural pollution; waſhings, the filth of ſin; and, in ſhort, the ſacrifices were a public teſtimony of the capital guilt of the offerer; all convincing of ſin, and of an obnoxiouſneſs to the wrath of God:—can you prove expreſsly, that not only the curſe of the law in general is taken away from believers, but that the legal ceremonies in particular, which typically held forth to us our guilt and condemnation, are entirely aboliſhed?

A. Yes; from Col. ii. 13, 14. "And you being dead in your ſins, and the uncircumciſion of your fleſh, hath he quickened together with him, having forgiven you all treſpaſſes, blotting out the handwriting of ordinances that was againſt us, which was contrary to us, and took it out of the way, nailing it to his croſs.

Q. The ceremonial and political laws, or covenant of peculiarity, like the partition-wall in the temple, which ſeparated between the court of the Gentiles and that which the Jews only had liberty to enter, was the cauſe of a certain diſtance betwixt thoſe two ſaid parties, and this diſtance was eventually the cauſe of

of an enmity betwixt them:—prove that this partition-wall is broken down, and that not only the enmity betwixt God and them both, but that this mutual enmity betwixt themſelves, is ſlain by the blood of Chriſt, with reſpect to all that believe.

A. Epheſ. ii. 14, 15, 16. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having aboliſhed in his fleſh the enmity, even the law of commandments contained in ordinances, for to make in himſelf, of twain, one new man, ſo making peace: and that he might reconcile both unto God, in one body, by the croſs, having ſlain the enmity thereby."

Q. Does the word of God now poſitively command that we are to be conformable to the judicial laws under which we live, and, of conſequence, free from the obligation of being ſubject to the peculiarity of the Jewiſh polity?

A. Yes; the chriſtians were thus commanded in heathen Rome, Rom. xiii. 1. "Let every ſoul be ſubject unto the higher powers." And again, St. Paul in pleading the privileges of a Roman citizen, Acts xvi. 37. does in effect renounce ſubjection to the peculiarity of the Jewiſh polity.

Q. Are chriſtians freed from the obligation of keeping the moral law?

A. No chriſtian man whatſoever, is free from the obedience of the commandments, which are called moral.

Q. It is proved, article XI. that our faith in the righteouſneſs of Chriſt, as the only ground of our juſtification, is no licence for antinomian immorality, or that the doctrine of juſtification doth not make void the doctrine of ſanctification, from Rom. iii. 31, &c. Give another proof.

A. That

A. That it is alike neceſſary our faith muſt be juſtified by works, as that our perſons muſt be juſtified by faith, appears from that aphoriſm, James ii. 24. "Ye ſee, then, how that by works a man is juſtified, and not by faith only," that is, a man is manifeſted to be a believer by good works.

Q. Is it not abſurd to natural reaſon, that moral works, or inherent ſanctification, ſhould be ſuperſeded by redemption?

A. Yes; for redemption implies a reſtoration to that ſtate of innocence, or righteouſneſs and true holineſs, from which we fell; and juſtification by faith is ſo far from ſuperſeding this great end, that it is the grand means in order to attain it; yea, it is the abſolutely neceſſary means, without which it does not appear attainable; for how can we love God, 'till we have peace with him? [See Rom. v. 1, 2. 5. and 1 John iv. 19.]

Q. Prove that the ſanctification of his people was a principal end of Chriſt's redemption of them.

A. Tit. ii. 14. "Who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works."

Q. Can you ſum up the doctrine of the ſeventh article, touching the Old Teſtament?

A. The Old Teſtament is not contrary to the New: for both in the Old and New Teſtament, everlaſting life is offered to mankind by Chriſt, who is the only mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old fathers did look only for tranſitory promiſes. Although the law given from God by Moſes, as touching ceremonies and rites, do

not

not bind chriſtian men, nor the civil precepts thereof ought of neceſſity to be received in any commonwealth; yet notwithſtanding, no chriſtian man whatſoever, is free from the obedience of the commandments which are called moral.

ARTICLE VIII.

Q. OF what does the eighth article treat?

A. Of the three creeds.

Q. Is there any thing objectionable in theſe creeds?

A. The three creeds, Nicene creed, Athanaſius's creed, and that which is commonly called the Apoſtles' creed, ought thoroughly to be received and believed.

Q. Upon what ground are they to be received and believed?

A. Becauſe *they may be proved by moſt certain warrants of holy ſcripture.*

Q. The Trinity in Unity hath been proved, article I. as likewiſe other parts of theſe creeds, in that and other articles.—What do you believe, in a ſpecial manner, with regard to God the Father?

A. I believe in God, the Father almighty, maker of heaven and earth.

Q. Prove that the work of creation is attributed in a ſpecial manner to God the Father.

A. Acts iv. 24. 27. "Lord, thou art God, which haſt made heaven and earth, and the ſea, and all that

in

in them is: againſt thy holy child Jeſus, whom thou haſt anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Iſrael, were gathered together." Jeſus then was the child of that God which made heaven and earth, and conſequently, the Father of Chriſt is the creator of the world. See alſo Iſai. xlii. 5, 6.

Q. But ſeeing the apoſtles tell us, that the Son made all things, John i. 1, &c, and the prophets, that by the Spirit they were produced, Job xxvi. 13. how can we attribute that peculiarly unto the Father, which, in the ſcriptures, is aſſigned indifferently to the Son and to the Spirit?

A. Though there can properly be no priority or ſubordination in the co-equal, co-eternal Trinity, yet, by Father, Son, and Spirit proceeding, we learn, that nevertheleſs there is an incomprehenſible order; and accordingly the ſcriptures make this expreſs difference betwixt the perſon of the Father, as the fountain of the Trinity, *of whom are all things;* and that of the Son (which perhaps may be ſuppoſed equally applicable to the Holy Spirit, as proceeding from the Father,) *by whom are all things.*

Q. In what ſcripture do you find that diſtinction?

A. In 1 Cor. viii. 6. "But to us there is but one God, the Father, of whom are all things, and we in him: and one Lord Jeſus Chriſt, by whom are all things, and we by him."

Q. What is neceſſarily included in the idea of "almighty," annexed to maker?

A. That ſuch a maker independent of matter or any ſecond cauſe, made all things out of nothing; for, not to be able to make without matter, is not to be

able properly to create at all, * and muſt imply a weakneſs and dependence incompatible with the idea of almighty.

Q. Did the Jewiſh church look upon creation as a production out of nothing?

A. Yes; as appears from the words of the zealous mother, 2 Macc. vii. 28. 'I beſeech thee, my ſon, look upon the heaven and the earth, and all that is therein, and conſider that God made them of things that were not.'

Q. Prove this point from ſcripture?

A. Heb. xi. 3. "Through faith, we underſtand that the worlds were framed by the word of God; ſo that things which are ſeen, were not made of things which do appear.†

Q. What do you profeſs to believe in the ſecond branch of the creed?

A. In Jeſus Chriſt his only Son our Lord.

Q. What is it to believe in Jeſus in a ſoul-ſaving or heart-depending way?

A. To believe in, or depend on, Jeſus as a Saviour.

Q. Prove that the name of Jeſus implies a Saviour.

* God created the heavens and the earth, and we read of no matter he had to work upon: this was properly creation. We read again of other creatures that were created from the ſaid firſt-created materials; yet this is not creation in a proper and abſolute ſenſe, but mediately.

† As "things that are ſeen" muſt here comprehend the whole matter of creation, even the æther which we do not ſee; ſo it is not doubted but by the oppoſite expreſſion of "things not ſeen" is meant the oppoſite ſignification of non-exiſtence or nothing.

"The maxim of Epicurus, that *Out of nothing, nothing can be produced*, is grounded upon the obſervation of things produced by the ordinary way of generation and corruption, ever ſince the firſt creation of them; but is of no validity againſt creation itſelf.

COLL. Sac. Int. vol. i. p. 124.

A. Matt. i. 21. "Thou ſhalt call his name Jeſus: for he ſhall ſave his people from their ſins." See Acts iv. 12.

Q. Where do you prove, that a *believing* in Chriſt Jeſus a Saviour, is a *depending* on him as ſuch?

A. From James ii. 19. "Thou believeſt that there is one God; thou doſt well: the devils alſo believe and tremble;"—which is plainly to declare, that a bare aſſent to the truth can of itſelf do no more to ſave men than devils. There is nothing that men believe in this way, which devils do not believe as well as they; conſequently it is a dependence upon the covenant-promiſe that conſtitutes ſaving faith.

Q. Why was Jeſus called Chriſt?

A. Becauſe of his being the anointed, which the name ſignifies, as alſo doth Meſſias, John i. 41.

Q. Who were anointed under the law, or typical diſpenſation?

A. Prophets, prieſts, and kings, Exod. xxviii. 41, 1 Kings xix. 15, 16.

Q. With what were they anointed?

A. With the holy oil, Exod. xxx. 25.

Q. With what was Jeſus anointed?

A. With the Holy Spirit.

Q. Was the holy oil typical of the Holy Spirit?

A. Yes; and therefore the term *anointed*, properly applied to oil, is alſo applied to the Holy Spirit.

Q. If the adminiſtration of the commonwealth of Iſrael conſiſted in the prophetical, ſacerdotal and regal functions, will it not follow, that Jeſus muſt have been alſo anointed to the offices of prophet, prieſt, and king, as being the correſponding antitype and ſubſtance of the whole legal diſpenſation?

A. Yes: theſe three offices were therefore united in

in the perſon of Chriſt, or the Meſſias.

Q. In what does the prophetical office conſiſt?

A. In the promulgation, confirmation, and perpetuation of the doctrine containing the will of God for the ſalvation of man.

Q. Prove that the promulgation, diſcovery, or revelation of this doctrine to mankind, muſt be attributed to Jeſus Chriſt.

A. John i. 18. "For no man hath ſeen God at any time: the only begotten Son, which is in the boſom of the Father, he hath declared him."

Q. How did Chriſt confirm this doctrine?

A. By the moſt innocent and holy life, the moſt powerful and divine works, and the moſt painful and ſhameful death.

Q. Give a teſtimony of his holy and innocent life?

A. 1 Peter ii. 22,23. "Who did no ſin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he ſuffered, he threatened not; but committed himſelf to him that judgeth righteouſly."

Q. Where is it ſaid that his works were an evidence of his prophetical or teaching office?

A. In John iii. 2. "We know (ſays a ruler of the Jews) that thou art a teacher come from God; for no man can do theſe miracles that thou doſt, except God be with him." To this may be added, his own witneſs of a good confeſſion before Pontius Pilate; and the ſtill more efficacious teſtimony of the exceeding greatneſs of his mighty power in raiſing himſelf from the dead, Epheſ. i. 19, 20.

Q. Whence do you prove, that the perpetuation or perpetual propagation and ſucceſſion of this doctrine is to be attributed to Jeſus, as the great inſpirer of

every other prophet, and inſtructor of all who have any relation to that function?

A. From 1 Peter i. 11. it appears, that the Spirit of Chriſt was in the prophets, as the great author of their prophecies. And it is particularly teſtified, Epheſ. iv. 8. that when "he aſcended up on high, he led captivity captive, and gave gifts unto men." And ver. 11. "he gave ſome, apoſtles; and ſome, prophets; and ſome, evangeliſts; and ſome, paſtors and teachers; for the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt.

Q. In what doth the ſacerdotal or prieſtly office conſiſt?

A. In offering gifts and ſacrifices, in interceſſion and benediction,

Q. Was it neceſſary, that Jeſus, as prieſt, ſhould offer gifts and ſacrifices?

A. Heb. viii. 3 "Every high-prieſt is ordained to offer gifts and ſacrifices: wherefore it is of neceſſity that this Man have ſomewhat alſo to offer."

Q. What did Jeſus offer?

A. Himſelf.

Q. Prove this.

A. Epheſ. v. 2. "And walk in love as Chriſt alſo hath loved us, and hath given *himſelf* for us, an offering and a ſacrifice to God, of a ſweet-ſmelling ſavour." And again, Heb. x. 10. "By the which will" that is, by the performance of the will of God, "we are ſanctified, through the offering of the body of Jeſus Chriſt once for all."

Q. Did the prieſts under the law make interceſſion?

A. Heb. ix. 25. "The high-prieſt entereth into the holy place every year, with the blood of others."

Q. Prove

Q. Prove that Jeſus alſo, as our great high-prieſt, maketh interceſſion for us?

A. Heb. ix. 24. "For Chriſt is not entered into the holy places made with hands, which are the figures of the true; but into heaven itſelf, now to appear in the preſence of God for us."

Q. Prove the prevalence of Chriſt's interceſſion.

A Rom. viii. 34. "Who is he that condemneth? It is Chriſt that died, yea, rather that is riſen again, who is even at the right-hand of God, who alſo maketh interceſſion for us." And again, Heb. vii. 25. "He is able to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them."—We muſt not therefore look upon Chriſt's interceſſion as ſervile and precarious, but as the efficacious and glorious interceſſion of him to whom all power is given in heaven and in earth, Matt. xxviii. 18.

Q. Was it any part of the prieſt's office under the law, to bleſs the people?

A. Yes: 1 Chron. xxiii. 13. "Aaron was ſeparated, that he ſhould ſanctify the moſt holy things, he and his ſons for ever, to burn incenſe before the Lord, to miniſter unto him, and to bleſs in his name for ever." *

* "We read of no other ſacerdotal act performed by Melchizedek, the prieſt of the moſt high God, but that of *bleſſing*, and that in reſpect both of God and man: firſt, he bleſſed man, and ſaid, Bleſſed be Abram of the moſt high God, poſſeſſor of heaven and earth, then, Bleſſed be the moſt high God, which hath delivered thine enemies into thine hand, Gen. xiv. 19. 20."

PEARSON.

Melchizedek, though not a prieſt after the order of Aaron, yet was an eminent type of the prieſthood of Jeſus Chriſt, according to Heb. vii.

Q. Whence do you prove, that Chriſt Jeſus, our great high-prieſt, in correſpondence with the prieſts under the law, did alſo bleſs the people?

A. His prayer in behalf of his whole church, in the 17th chapter of John, is an everlaſting bleſſing to it. He ſpoke, and it ſhall be done: "Father, I will that they alſo whom thou haſt given me, be with me where I am; that they may behold my glory, which thou haſt given me," ver. 24. And again, that Jeſus is the great bleſſer of Jew and Gentile, appears from St. Peter's declaration to the former, Acts iii. 26. "Unto you firſt, God, having raiſed up his Son Jeſus, ſent him to *bleſs* you in turning away every one of you from his iniquities."

Q. Can you give another inſtance of his particular benediction?

A. Yes; from Luke xxiv. 50, 51. "And he led them out as far as Bethany: and he lift up his hands, and bleſſed them. And it came to paſs while he bleſſed them, he was parted from them, and carried up into heaven."

Q. What is the third office to which Jeſus was anointed?

A. That of king.

Q. Can you prove that any king of Iſrael is mentioned as a type of the regal office of the Meſſias?

A. Yes; in Pſalm lxxxix. 20. 29, &c. "I have found David my ſervant: with my holy oil have I anointed him. His ſeed alſo will I make to endure for ever, and his throne as the days of heaven." David's earthly throne did not endure for ever; but the Son of David's ſpiritual one will: and therefore by David here, Chriſt the Son of David muſt be intended.

Q. Is

Q. Is Chriſt any-where expreſsly mentioned as king or governor of his church?

A. Yes, in many places.

Q. Produce two or three.

A. Pſal. ii. 6. "Yet have I ſet my King upon my holy hill of Sion." And again, Iſai. ix. 6. "For unto us a child is born, unto us a Son is given, and the government ſhall be upon his ſhoulder." And again, Luke i. 31, 32, 33. "And behold, thou ſhalt conceive in thy womb, and bring forth a Son, and ſhalt call his name JESUS. He ſhall be great, and ſhall be called the Son of the Higheſt; and the Lord ſhall give unto him the throne of his father David. And he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end."

Q. What is the duty of a temporal king?

A. To rule his people by wholeſome laws; to reward the good, and puniſh the bad; to protect them againſt, and ſubdue their enemies.

Q. In what does the office of Jeſus, a ſpiritual king, conſiſt?

A. Partly in the ruling, protecting and rewarding his people; and partly in the reſtraining, condemning, and deſtroying their enemies.

Q. Prove that Chriſt rules his people.

A. Matt. ii. 6. "And thou Bethlehem, in the land of Juda, art not the leaſt among the princes of Juda: for out of thee ſhall come a governor, that ſhall rule * my people Iſrael."

Q. Prove that Jeſus is the rewarder of his people.

A. Rev. iii. 21. "To him that overcometh" (ſaith

* *Rule* here, is *feed* in the margin; for the Lord's ruling his people, in the way of his laws, is the ſame as to feed them by his grace.

(ſaith the faithful and true Witneſs) "will I grant to ſit with me on my throne, even as I alſo overcame, and am ſet down with my Father on his throne."

Q. Prove that it is Chriſt who fighteth the church's battles, and ſubdueth all its enemies.

A. 1 Cor. xv. 25. "For he" (viz. Chriſt, who is riſen from the dead) "he muſt reign, till he hath put all enemies under his feet.

Q. Prove that he hath the wrath of the church's enemies at his beck, that he can reſtrain it as he does the raging ſea, to which he ſays, "Hitherto ſhalt thou come, but no farther;" and that he will reſtrain the whole of it, except what he ſees will turn to his praiſe, and ſo to the good of the church.

A. Pſal. lxxvi. 10. "Surely the wrath of man ſhall praiſe thee: the remainder of wrath ſhalt thou reſtrain."

Q. Jeſus, as king, muſt be ſupreme judge: prove that it is he who ſhall paſs the final ſentence of eternal perdition on his enemies, and that his word at the ſame time will be an almighty Fiat to put that ſentence in execution.

A Matt. xxv. 41. 46. "Then ſhall he" [the Son of Man, ver 31. the King, ver. 34.] "ſay alſo unto them on the left hand, Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels.—And theſe ſhall go away into everlaſting puniſhment."

Q. Prove that King Jeſus ſhall paſs the ſentence of everlaſting bleſſedneſs upon the righteous, and that his word ſhall be almighty to put that bleſſed ſentence into execution.

A. Matt. xxv. 34. 46. "Then ſhall the King ſay unto them on his right hand, Come, ye bleſſed of my

my Father, inherit the kingdom prepared for you from the foundation of the world—and "the righteous" ſhall go "into life eternal." *

Q. In

* If the reader deſires to ſee a regular and ſucceinct hiſtory of Chriſt's execution of the offices of prophet, prieſt, and king, I have endeavoured to gratify him in the following tranſlation of Ravenell upon the word OFFICIUM, in his Theſaurus.

The execution of theſe offices is to be conſidered both in reſpect of his humiliation and exaltation. And,

1. In the ſtate of humiliation, Chriſt executed the prophetic office, whilſt himſelf taught in his own perſon, as far as it was right and agreeable for him to know and teach in his preſent ſtation: hence we read, that, according to his human nature, he neither knew nor taught concerning the laſt day, Mark xiii. 32. becauſe the preſent ſtate and performance of the prophetic office did not require that he ſhould either know or teach that preciſe day. Jeſus taught firſt in an extraordinary, and afterwards in an ordinary way. He taught in an extraordinary way in his youth, before his ſolemn inauguration, at the age of twelve, as a certain prelude of his future miniſtry, Luke ii. 46.; but in an ordinary way, after being divinely inaugurated by his Father, at the age of thirty, chap. iii. 23. and thus he taught about four years with authority, and not as the ſcribes, Matt. vii. 29. Luke iv. 34. He taught the law, ſo as to interpret and purge it from corrupt gloſſes, Matt. v. 21, 22, &c. and he taught the goſpel in ſuch a way as that, diſcourſing on the work of redemption, on the benefits of the Meſſiah, and of all things neceſſary to ſalvation, he might not only ſtrike the ſenſes of the auditors promiſcuouſly, but ſo as in a ſpecial manner to illuminate the minds of the elect.

He executed the prieſtly office, both by paying the fulleſt ſatisfaction (from the moment of his conception and birth, 'till his expiring on the croſs) and alſo by interceding for his church, John xvii.

And laſtly, in this ſtate of humiliation, he executed *modice* in a meaſure, the kingly office, whilſt he manifeſted forth his glory, as far as the œconomy of the time, and the humble performance of the prieſtly office permitted. It was neceſſary that the kingly office ſhould give place to the ſacerdotal, becauſe the latter was to be fully executed in this mortal ſtate, and becauſe Chriſt's kingly office was, by no means to be an impediment to his obedience and

ſatisfaction;

Q. In what do you firſt profeſs to believe, in the third branch of the creed?

A. In the Holy Ghoſt.

Q. It

ſatisfaction; but this muſt have been the caſe, if this his kingly office had been fully and perfectly adminiſtered as it is now: for if they had known the Lord of glory, they would not have crucified him 1 Cor. ii. 8. Chriſt, therefore, ſo adminiſtered, and as it were, tempered the ſacerdotal and regal offices, that he both fulfilled the office of prieſt on earth, and, for the time, ſufficiently manifeſted himſelf to be not man only, but likewiſe the true God and Lord of all, eſpecially by his miracles. He both made a ſufficient diſcovery of himſelf, as the Meſſiah, to the elect, and ſo far alſo, as to leave the reprobate inexcuſable. He ſometimes forbid his miracles, and particularly his transfiguration, to be made public, leſt, if he ſhould be made known before the proper time, the execution of the prieſtly office might, by that means, have been put a ſtop to. To this end it was, that Chriſt took upon him the form of a ſervant, Phil. ii. 7. and when he might have fully and perfectly manifeſted forth his glory from the moment of his nativity, yet he did not do this 'till the time of his exaltation, but rather carried himſelf as a ſervant. Although, according to his divine nature, he always wrought in conjunction with his Father, in the preſervation and government of all things, as he teſtifies of himſelf John v. 17. nevertheleſs, in the aſſumed human nature, he neither always nor fully manifeſted his divine majeſty, but *modice* in a meaſure only, as aboveſaid, ſuited to the ſtate of his humiliation. Agreeable to this meaſure, he knew many things ſupernaturally when he pleaſed, and the ſtate of the office required it, John ii. 25. vi. 64. As he neither always, nor fully, but, in a meaſure, performed the works of the kingly office, ſo neither did he know all things, but of certain things, as man, was naturally ignorant, which, at pleaſure, he could without doubt, by virtue of his Godhead, have known, Mark xi. 13. John xi. 34. Moreover, he performed ſome works of the kingly office that were external, as viz. the ſo effectually working upon the apoſtles, as that, leaving all, they directly followed him at his call, John i. 41. Matt. iv, 17. and likewiſe in making this call, by the miniſtry of the word, more and more efficacious in them, thereby uniting them to himſelf, as branches to the vine, John xv. 5. He executed the regal office in generally pronouncing all righteous that believed, and condemning all that did not believe, John

Q. It hath been proved, article I. and V. that the Holy Ghoſt is God;—what is his ſpecial office in the great work of our ſalvation?

A. To

iii. 16. 38. in tranſlating the converted thief into paradiſe, and giving him eternal ſalvation, Luke xxiii. 43. in blinding and hardening, as a juſt judge, the Phariſees, Scribes, and others for their ingratitude, unbelief, and perverſeneſs; and, as ſuch alſo, in ſeverely puniſhing, forſaking, and delivering to ſatan, Judas the traitor, John xiii. 2. xvii. 12. Matt. xxvii. 5. Acts i. 16. John xii. 40, 41.

2. In the ſtate of exaltation, Chriſt executed the prophetic office in that forty days ſchool, which he had after his reſurrection, before he aſcended into heaven, by perſonally teaching the truth of his reſurrection and the things pertaining to the kingdom of God, Matt. xxviii. 28. Mark xvi. 15, &c. Luke xxiv. 44, 45, &c. Acts i. 3. by inſtituting the miniſtry of the word, that is, commiſſioning the diſciples to preach the goſpel to the whole world, Matt. xxviii. 19. Mark xvi. 15. John xx. 22, 23. then, after his aſcenſion into heaven, by ſending his Holy Spirit to furniſh the apoſtles with neceſſary gifts for the edification of his church, Acts vii. 3, &c. Epheſ. iv. 10, 11, 12. and alſo, by enlightening the minds of the elect to underſtand the things they were taught, Acts xvi. 14.

The prieſtly office, Chriſt executes now in heaven, not indeed by offering himſelf any more, ſeeing that he hath done this once for all, Heb. vii. 27. x. 10. but by appearing in the preſence of God for us, with the plea of his perfect righteouſneſs and oblation. He pleads for us with the Father, as our advocate, by his obedience unto death, which *viget valetque perpetuo* remains in full force and pervails for ever, making us pleaſing and acceptable to him, Rom. viii. 34. Heb. vii. 25, 26. ix. 24. 1 Tim. ii. 5. 1 John ii. 1.

Laſtly, he hath executed the office of a king, 1ſt, In his reſurrection from the dead, when, all obſtacles yielding to his nod, he roſe again *propria virtute* by his own power, 1 Peter iii. 18. 2ndly, In his forty days converſation with his diſciples, making his way to them when the doors were ſhut, John xx. 19. 3rdly, In his aſcenſion, whilſt going by his own power to prepare a place for us, John xiv. 2. xvi. 10. Acts i. 9. 4thly, He hath and ſtill yet executes the kingly office in ſitting at the right-hand of God, whilſt, ſupremely glorious, or perfectly refulgent with divine and human glory, he fills all things, Epheſ. iv. 10. that is, rules and mightily diſpoſeth all things in the whole world, and *imprimis* eſpecially in his

A. To ſanctify the elect people of God.

Q. Can you prove this from ſcripture?

A. Yes; from a text, in which not only the ſanctification of the Spirit, but likewiſe election by the Father,

his church. He executes therefore the kingly office and diſpoſeth all things both in this and the future world: in this world, as well by the ingathering of the church, which he collects by the miniſtry by the word and ſacraments, working in the elect and effectually calling them, that is, moving their wills, ſo as that they aſſent and become obedient to thoſe doctrines, which, by his divine teaching, they have learned and underſtand, (ſpecial inſtances whereof we have in Paul and Lydia, Acts ix. and xvi.) as likewiſe by the government of the church both internally and ſpiritually, and alſo externally and corporally. He governs it in an internal way, as he, *ſciens et volens*, with ſkill and will, unites the faithful more and more to himſelf. With reſpect to his divine nature, as Chriſt is immenſe, he extendeth to all the faithful wherever they exiſt on the whole globe, and, in an eſpecial manner, dwelleth within them. By his Deity dwelling perſonally in the human nature, he worketh *energetikos* effectually in them, conjoining, engrafting and conforming them to himſelf as members to the head and branches to the vine, that, in having communion with him, they may be brought with him to the enjoyment of eternal life and ſalvation, John xv. 1. This is effected, becauſe, omnipotence and omnipreſence being properties of the Deity, therefore the Father, Son, and Spirit, are and act every where. Hence Chriſt is preſent in baptiſm, and in the euchariſtic ordinance, that is to ſay, with thoſe who make a right uſe of the ſacraments, and that, by faith, lay hold on his body and blood offered in the word of promiſe. With ſuch he is preſent as a benign king, working mercifully by his grace, and by his operating and mediating Deity, uniting them, as members, to his body which was crucified, and that now exiſts viſibly in heaven: ſo we read Gal. iii. 27. 1 Cor. x. 16. On the other hand, as an angry king and judge, or, as a father offended with his children, he ſeverely puniſheth or chaſtizes thoſe who abuſe his ſacraments, as Simon Magus, Acts viii. 20, 21. and the Corinthians, 1 Cor. xi. 29, 30, &c. In the external government of the church, Chriſt, as king, preſerves it, and the miniſtry of the word therein, by granting it entertainment in the world, and by ſupporting and comforting

it

Father, and redemption by the Son, are all expreſsly mentioned.

Q. Produce it.

A. 1 Peter i. 2. "Elect according to the foreknowledge of God the Father, through ſanctification of the Spirit unto obedience, and ſprinkling of the blood of Jeſus Chriſt."

Q. It is the Father, then, who, in his everlaſting love, hath choſen; and it is the Son, who, by his life and death, hath redeemed: but is not the Father's electing love, and Son's merit, made effectual to ſalvation by the application of the divine Spirit?

A. Yes; it is the bleſſed Spirit, the Comforter, that is the Lord and giver of life.

Q. Give a direct ſcripture teſtimony.

A. 1 Cor. vi. 11. "But ye are waſhed, but ye are ſanctified, but ye are juſtified, in the name of the Lord Jeſus, and *by the Spirit of our God.*"

Q. Is not the Holy Ghoſt the author both of external and internal revelation?

A. Yes.

it in dangers, thus, he cheared the martyr Stephen with the opened heavens, Acts vii. 55, 56. To this end, he appeared to Paul in a viſion and communed with him, Acts xxii. 17. and ſtood by him in the hour of trial, xxiii. 11. As king likewiſe, he ſubdues the church's enemies and defeats their attempts againſt it, Pſal. ii. 9. cx. 1. 5, 6. Rev. ii. 12. xii. 5. xvii. 14. Laſtly, Chriſt will execute the kingly office in the future world, that is to ſay, in the laſt day, and afterwards to eternity, when, returning in a local and viſible manner, as heretofore he aſcended, he ſhall in both natures, *ſciens et volens*, with ſkill and will, exerciſe univerſal judgment. Having ſummoned as it were, the whole human race to his tribunal, he will take cognizance of all, and at the ſame time, paſs ſentence upon them; which paſt, ſhall immediately be executed. He will glorify the faithful in heaven; but unbelievers, being thruſt into hell, ſhall ſuffer eternal diſgrace and miſery, Acts xvii. 24, 25. 31. Luke xxi. 27. xxii. 69. Mark xxiv. 30. xxv. 31. 41. 46.

Q. Prove that the revelation of the will of God to man was by the Holy Ghoſt.

A. 2 Tim. iii. 16. "All ſcripture is given by inſpiration of God." And again, 2 Peter i. 21. "The prophecy came not in old time by the will of man; but holy men of God ſpake as they were moved by the Holy Ghoſt."

Q. Prove that the internal ſaving revelation of the will of God to the ſoul is alſo by the Holy Ghoſt.

A. 1 Cor. ii. 14. "The natural man receiveth not the things of the Spirit of God: for they are fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned:" that is, diſcerned by the enlightening diſcovery of the Spirit. Hence it is that our Saviour declares to his diſciples, that "He" (the Holy Spirit) "ſhall glorify me: for he ſhall receive of mine, and ſhall ſhew it unto you." John xvi. 14.

Q. Can you prove that the Holy Spirit is the author of the new birth?

A. Yes; from John iii. 5. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." And again, from Titus iii. 5. "According to his mercy he ſaved us, by the waſhing of regeneration, and the renewing of the Holy Ghoſt."

Q. Can you prove that the good work is carried on by the ſame perſon that thus begins it?

A. Yes; from Phil. i. 6. "Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jeſus Chriſt."

Q. Can you prove that all the ſons of God are led by the Spirit of God;

A. Yes;

A. Yes; from Rom. viii. 14. "As many as are led by the Spirit of God, they are the ſons of God." *

Q. Can you prove that our walk heavenwards is by the influence, that is, the influential direction and governance, of the Holy Spirit;

A. I can, from Gal. v. 25. "If we live in the Spirit," that is, if we are quickened by his renovation, "let us alſo walk in the Spirit."

Q. But may not we walk in the Spirit, and our luſts, at the ſame time, have habitual dominion over us?

A. No; for, according to ver. 16. "if we walk in the Spirit, we ſhall not fulfil the luſts of the fleſh."

Q. Whence do you prove the Holy Spirit helps his people in prayer?

A. From Zech. xii. 10. "I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the Spirit of grace, and of ſupplications. And again, Rom. viii. 26, 27. "Likewiſe the Spirit alſo helpeth our infirmities: for we know not what we ſhould pray for as we ought; but the Spirit itſelf maketh interceſſion for us with groanings which cannot be uttered. And he that ſearcheth the hearts, knoweth what is the mind of the Spirit, becauſe he maketh interceſſion for the ſaints according to the will of God."

* "The ſons of God are led by the Spirit of God, as a ſcholar, in his learning, is led by his tutor; as a traveller in his journey, is led by his guide; as a ſoldier in his engagements, is led by his captain: not driven as beaſts, but led as rational creatures; drawn with the cords of a man, and the bands of love. 'Tis the undoubted character of all true believers, that they are led by the Spirit of God; having ſubmitted themſelves, in believing, to his conduct, they do in obedience follow that conduct, and are ſweetly led into all truth and all duty." HENRY in loc.

Q. Can you prove that it is the office of the Spirit to unite us to Chriſt, and make us members of that one body of which Chriſt is the head?

A. This is both proved and illuſtrated in 1 Cor. xii. 12, 13. "For as the body is one, and hath many members; and all the members of that one body, being many, are one body; ſo alſo is Chriſt: for by one Spirit we are all baptized into one body."

Q. Can you prove that the Spirit (who is the author of this union) is himſelf a witneſs to it in our hearts?

A. This is declared, 1 John iii. 24. "Hereby we know that he abideth in us, by the Spirit which he hath given us."

Q. Can you prove that it is the office of the Holy Spirit to aſſure us of the adoption of ſons, that is, to create in us a ſenſe of the paternal love of God towards us?

A. Very clearly, from Gal, iv. 6. "And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father."

Q. Can you prove that it is the office of the Holy Spirit to impreſs us with his own divine nature and holineſs, as the ſeal does the wax, thereby to give us an earneſt of himſelf in our hearts?

A. This is clearly aſſerted in 2 Cor. i. 21, 22. "Now he which eſtabliſheth us with you in Chriſt, and hath anointed us, is God: who hath alſo ſealed us, and given the earneſt of the Spirit in our hearts."

Q. Can you prove that this ſeal or earneſt is the ſeal or earneſt of our heavenly inheritance, as it realizeth to us the promiſe thereof in Chriſt Jeſus?

A. Moſt evidently, from Epheſ. i. 13, 14. "In whom alſo, after that ye believed, ye were ſealed with the

the holy Spirit of *promiſe*, which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion."

Q. Can you prove that it is the office of the Spirit to ſanctify and ſet apart perſons for the miniſtry?

A. This we learn from Epheſ iv. 8. 11—13. "Where he ſaith, when he aſcended up on high, he led captivity captive, and gave gifts unto men," (which gifts are, according to the goſpel œconomy, by the communication of the Holy Spirit, 1 Cor. xii. 4.) "and he gave ſome, apoſtles; and ſome, prophets; and ſome, evangeliſts; and ſome, paſtors and teachers; for the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt." Hence the apoſtle Paul exhorts the elders of Epheſus to take heed unto themſelves, and to the flock over which, he tells us, the Holy Ghoſt had made them overſeers,—not only by calling them providentially to that work, but alſo by enduing them with requiſite gifts and graces.

Q. Pleaſe to give a ſummary of thoſe particulars which you have proved touching the work of the Spirit.

A. The Holy Spirit is the great ſanctifier, or author of all holineſs in heart and life; the author of external as well as internal revelation, or all ſpiritual wiſdom both in the word and in the ſoul; the only efficient cauſe of the new birth; the ſole carrier on of the good work in the hearts and lives of his people; their gracious leader and conductor, by whoſe influence they walk heavenwards, or in heavenly gra-

ces; the great helper of his people in prayer; the bleſſed author of that ſaving union which ſubſiſts betwixt Chriſt and his church; the gracious witneſs to this union: the Spirit of adoption, in giving us to rejoice in the paternal favour of God; the earneſt of our heavenly inheritance, by giving us to rejoice in the promiſe thereof; and, laſtly, the author of thoſe gifts and graces that are neceſſary for the miniſterial function.

Q. What is the next article of the creed, in which you profeſs to believe?

A. The holy catholic church.

Q. What is the meaning of the word catholic?

A. It ſignifies general, or univerſal.

Q. Why do you call the church catholic?

A. Becauſe it is not now confined to one nation or people more than another.

Q. Was this ever the caſe?

A. Yes: for though none were at any time rejected that were mindful to join themſelves to the church, (Exod. xii. 49.) yet God choſe the Jews for his peculiar people.

Q. Prove this.

A. Deut. xiv. 2. "For thou art an holy people unto the Lord thy God; and the Lord hath choſen thee to be a peculiar people unto himſelf, above all the nations that are upon the earth." And again, Pſal. cxlvii. 19, 20. "He ſhewed his word unto Jacob, his ſtatutes and ordinances unto Iſrael." He hath not dealt ſo with any nation.

Q. Prove that this peculiarity is now at an end.

A. Mark xvi. 15. "Preach the goſpel to every creature." Again, Luke xxiv. 47. "And that repentance and remiſſion of ſins be preached in his name among

among all nations, beginning at Jeruſalem." Hence it was foretold, Pſal. ii. 8. "I ſhall give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion.

Q. For what reaſons is the church ſaid to be holy?

A. 1. Becauſe of the holy doctrines and inſtitutions which the church profeſſeth itſelf to be taught and ruled by.

2. Becauſe of the heart-holineſs of all its faithful members.

Q. Can you prove that any part of the chriſtian church is, in ſcripture, eſteemed holy, in which there is not neceſſarily real heart-holineſs?

A. The children of believing parents are in ſcripture termed holy (that is, accounted a part of the viſible church,) though believing parents do neceſſarily beget unregenerate children, as well as others; for there is none righteous (by nature,) no not one, Rom. iii. 10.

Q. Whence do you prove that the children of believing parents are accounted holy?

A. From 1 Cor. vii. 14. "For the unbelieving huſband is ſanctified by the wife, and the unbelieving wife is ſanctified by the huſband: elſe were your children unclean; but now are they holy."

Q. Can you prove that the houſholds of believing maſters are alſo holy; I mean, thoſe children of houſholds who are the maſters' pecuniary property? (Exod. xxi. 21.)

A. Yes: from Gen. xvii. 13. "He that is born in thy houſe, and he that is bought with thy money, muſt needs be circumciſed;" circumciſion being under the Jewiſh diſpenſation, as baptiſm is now, an holy ſign and "ſeal of the righteouſneſs of faith," Rom.

iv.

iv. 11. And again, Acts xvi. 33. "He was baptized, he and all his, ſtraightway." And again, 1 Cor. i. 16. "I baptized alſo the houſhold of Stephanas."

Q. Is it clear from ſcripture, that the chriſtian church is compoſed of good and bad?

A. Yes: for the kingdom of heaven is like unto a field in which wheat and tares grow together until the harveſt, Matt. xiii. 24.; it is like unto a net that was caſt into the ſea, and gathered of every kind, ver. 47.; it is like unto a floor in which are laid up wheat and chaff, iii. 12.; and it is like unto a marriage-feaſt, ſome of the gueſts at which have on a wedding garment, and ſome have not, ch. xxii. 12. Hence it may be ſaid of the viſible church of profeſſing chriſtians with the like propriety as of the Jews of old, Deut. vii. 6. "Thou art an holy people unto the Lord thy God: the Lord thy God hath choſen thee to be a ſpecial people unto himſelf above all the people that are upon the face of the earth;" for as then all were not Iſrael that were of Iſrael, even ſo it is now.

Q. You can prove, no doubt, that all the true Iſrael of God are not only externally but alſo intrinſically holy.

A. Yes: from Titus ii. 14. "Who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works."

Q. Will nominal chriſtianity, or a mere external profeſſion, be of any avail to ſalvation, without real heart-holineſs?

A. By no means.

Q. Whence do you prove it?

A. From the parable of the ten virgins; in which

we

we are informed, that the door was ſhut againſt the fooliſh ones who had only lamps of profeſſion: in conformity to which ſenſe of the parable it is peremptorily declared, 1 Cor. vi. 9. that "the unrighteous ſhall not inherit the kingdom of God;" and likewiſe in Heb. xii. 14. that "without holineſs no man ſhall ſee the Lord."

Q. The church, though holy throughout in every faculty, by regeneration, in this world, yet the Canaanites (however they may be kept under) are ſtill in our land, and it is only by little and little that God promiſeth to drive out theſe nations before us, Exod. xxiii. 30. Deut. vii. 22. Will there ever a time come when the juſt ſhall be made perfect?

A. Yes; this happy time will arrive, when their ſpirits ſhall be releaſed from their bodies, according to Heb. xii. 23. for then the leproſy ſhall be deſtroyed when the houſe is demoliſhed, Lev. xiv. 43—45. And not only their ſpirits ſhall be made perfect, but bodies likewiſe, as ſoon as this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality; 1 Cor. xv. 54. when our bodies ſhall be faſhioned like unto Chriſt's glorious body at the glorious reſurrection-day, Phil. iii. 21. Then ſhall a ſtate of perfection take place both in body and ſoul; for then ſhall be accompliſhed in the fulleſt meaſure what is written in Epheſ. v. 25—27. "Chriſt loved his church, and gave himſelf for it, that he might ſanctify and cleanſe it with the waſhing of water by the word, that he might preſent it to himſelf a glorious church, not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy and without" (either corporal or mental) "blemiſh."

Q. What further do you believe reſpecting the church?

A. The

A. The communion of ſaints.

Q. What is the communion of ſaints?

A. It is a participation of thoſe ſame good things which pertain to all the ſaints, or true believers. In the primitive church, there was a communion of temporal goods, though there is no apoſtolic command which enjoins a perpetual fellowſhip of that ſort; but it is abundantly clear from ſcripture, that the ſaints have ſtill a community of ſpiritual bleſſings.

Q. Whence does this communion or fellowſhip ariſe?

A. From the union which ſubſiſts betwixt Chriſt and the ſaints, and conſequently from their partaking of his Spirit.

Q. Prove that there is an union betwixt Chriſt and the ſaints.

A. John xv. 5. "I am the vine," ye (my diſciples) "are the branches." And again, John xx. 20, 21. our gracious Interceſſor ſays, "Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their word: that they all may be one, as thou Father art in me, and I in thee; that they alſo may be one in us."

Q. Prove all the ſaints to be partakers of one and the ſame Spirit, the Spirit of Chriſt.

A. 1 Cor. xii. 13. "For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." This Spirit is the Spirit of Chriſt; for, according to Rom. viii. 9. "If any man have not the Spirit of Chriſt, he is none of his."

Q. If it is by the Spirit of Chriſt that the ſaints have communion one with another, muſt not they have

have alſo fellowſhip with him of whoſe Spirit they partake?

A. Moſt certainly.

Q. Give a direct ſcripture proof.

A. 1 John i. 3. "Truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt."

Q. Can you indulge me with an exemplary illuſtration of the ſaints' communion with God?

A. The ſoul hath communion with God in his attributes, when it eyes the goodneſs of God with ſuitable affections of love, joy, and delight; when it eyes the ſovereignty of God with ſelf-denial and reſignation; and when it eyes the righteous judgments of God with patience and holy acquieſcence, as did Eli. Again, the ſoul hath communion with God in his word, when it puts forth thoſe acts of humiliation, holy fear, reverence, and godly trembling, anſwerable to the nature of the divine threatenings; when it correſponds to the commands of God with ſuitable reſolutions, repentings, reformations, and real obedience: and when it entertains the promiſes of God with ſuitable acts of holy delight, joy, refreſhment, recumbency, and acquieſcence. Laſtly, the ſoul hath communion with God in his works, when it is humbled under afflicting providences, and is refreſhed, ſtrengthened, and grows up under proſperous providences, as they did Acts ix. 31. who, having reſt given them, were edified, comforted, multiplied, &c. and, in a word, when it is moulded into the will of God in all his works of creation, preſervation, and redemption, whether theſe works reſpect the outward or inner man of ourſelves or others.

Q. What is the next thing in the creed, which you profeſs to believe?

A. The

A. The forgiveneſs of ſins.

Q. By the forgiveneſs of ſins, is meant a perfect pardon or remiſſion of all ſin by the blood of Chriſt; and, by way of Synecdoche, forgiveneſs of ſins comprehends the complete juſtification of a ſinner in the ſight of God, by the active and paſſive righteouſneſs of Chriſt, which is treated of in article XI. But if Chriſt, by one offering of himſelf once offered, hath perfected for ever them that are ſanctified; if believers have all their ſins pardoned in and by believing in Chriſt's perfect ſacrifice, and there be no condemnation to them that are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit; why are they ſtill to pray for the pardon of their ſins, as our Lord hath taught us in his prayer?

A. Though Chriſt hath finiſhed the work of doing, John xvii. 4. and the work of ſuffering, xix. 3. which the Father gave him to do, and thereby merited perfect and eternal ſalvation for all his people; yet this neither did nor does ſuperſede his interceſſion for them, witneſs John xvii. and Rom. viii. 34. By which it appears, that though Chriſt hath perfectly purchaſed ſalvation, yet it is nevertheleſs neceſſary to ſue it out, as it were, by the pleadings of prayer; for if it is neceſſary that Chriſt pray for us, or if prayer be at all neceſſary, it muſt certainly be requiſite that man pray for himſelf.

Q. But if pardon be completely purchaſed, and actually, conſtantly, and perpetually applied, is it not needleſs and ſuperfluous to pray, notwithſtanding, that it may yet be applied?

A. In Ezek. xxxvi. 36. we read, "I the Ldro have ſpoken it, and I will do it." Notwithſtanding, it is added, ver. 37. "Thus ſaith the Lord God, I will

will yet be inquired of by the houſe of Iſrael." Such is the language of the Father to Chriſt: 'I the Lord have ſpoken, and I will do it; only, my Son, I will be inquired of by thee,' Pſal. ii. 8. This, ſaith the excellent Iſaac Ambroſe, I look upon to be the main reaſon of Chriſt's interceſſion, viz. God's will that Chriſt ſhould intercede; "Even ſo, Father; for ſo it ſeemed good in thy ſight." 'Chriſt (ſaith this writer) addeth not, by his interceſſion, one drop of love to the heart of God; only he draws it out, which otherwiſe would have been ſtopt:' ſo though pardon is purchaſed, freely purchaſed, and ever actually applied to thoſe who perſevere in faith and prayer; yet we may not think that we have true ſaving faith in God's pardoning mercy, and ſtill leſs hope comfortably to enjoy it, without praying daily and heartily for it. Hence it is neceſſary that we pray not only that ſin may be actually pardoned, but that this pardon may be manifeſted to our conſciences, and revealed to our hearts. By this means, the ſweet and evangelical Mr. Hervey tells us, God waters his vineyard the church every moment, that is, by the diſcovery of complete pardon, of complete acceptance, of complete ſalvation in Chriſt. This will make the ſoul like a watered garden; this will cauſe faith and holineſs to bloſſom as a roſe.

Q. Prove that the aſſurance of pardon is influential of the love of God and holineſs.

A. The ground of all our love to God is the perception of his precious love to us; for "hereby perceive we the love of God, becauſe he laid down his life for us," 1 John iii. 16. and "we love him, becauſe he firſt loved us," chap. iv. 19. Moreover, as the perception of his love is the ground of ours, ſo

alſo it is the perpetual ſupport thereof; for ſtill it is the love of Chriſt, who died for us and roſe again, that conſtrains us to live to his glory, 2 Cor. v. 14. Agreeable hereto it is very obſervable how St. Paul, after laying before the Romans the covenant mercies of God in Chriſt, proceeds to beſeech them, by theſe mercies, to live as became their high calling. This is not only the general plan of ſeveral of the epiſtles, but alſo of particular paſſages: thus the apoſtle prays in behalf of the Theſſalonians, that their Lord Jeſus Chriſt, and God even their Father, which had loved them, and had given them everlaſting conſolation and good hope thro' grace, may *comfort their hearts*, and ſo *ſtabliſh them in every good word and work*, 2 Theſ. ii. 17, 18.

Q. If we pray for the forgiveneſs of ſins, that we may have the greater aſſurance of pardoning mercy; is it not becauſe our ſins cloud this aſſurance?

A. Yes: for in proportion as ſin faſtens guilt upon the conſcience, ſo evil doubtings are apt to ariſe.

Q. How do you prove this from the word?

A. All our graces are graces or fruits of the bleſſed Spirit, Gal. v. 22. and faith among the reſt, Col. ii. 12. for, in the œconomy of ſalvation, it is the office of God the Holy Ghoſt to apply the bleſſings which Chriſt has purchaſed, John xvi. 15. Now by ſin we grieve the Holy Spirit, Epheſ. iv. 30. and as they, whom we grieve, are thereby provoked to depart from us, ſo by our ſins we provoke this bleſſed author of our holy joy and gladneſs to withdraw his gracious influences; which is therefore called quenching the Spirit, 1 Theſſa. v. 19. and if the Holy Spirit withhold thoſe influences by which faith, with all other graces, are kept in lively act and exerciſe, no wonder

that

that our faith ſhould be mixed with doubtings, and our graces languid: thus the threatening is ever verified, that if God's people walk contrary to him, he will walk contrary to them; of which Eli, David, Solomon, Hezekiah, Peter, and all the backſliding and ſinning ſaints on record, are given as inſtances for our admonition: even a thorn in the fleſh was neceſſary to lance a dangerous tumor of pride in the great apoſtle Paul.

Q. If it will not be digreſſing too far, I would aſk, How does pride hurt faith?

A. Pride is a thinking highly of ſelf, and, as far as it prevails, will lead to a leſs high eſteem of Chriſt; and the leſs our eſteem, the weaker will our confidence be found, in time of trial.

Q. Does it not appear that the apoſtle's faith was put to it in ſuch a time, and probably the more ſo, in conſequence of the tumor you ſpeak of?

A. Thus much we learn from his own account, that he ſo far deſponded of ſupport under the pride-curing thorn, that there was a need-be for a particular revelation of the ſufficiency of divine grace to bear him up, 2 Cor. xii. 9.

Q. If Chriſt hath made a full atonement for believers, or perfected for ever them that are ſanctified; how comes it to paſs that they are yet any way chargeable for their ſins?

A. Chriſt hath born our ſins with reſpect to their deſert, or with relation to the penalty denounced againſt them by the juſtice and law of God; and, by his obedience, he hath purchaſed all grace here and glory hereafter; but, with reſpect to their pollution, or contrariety to the holineſs of God, it were the greateſt blaſphemy imaginable to ſuppoſe that our

holy, harmleſs, and undefiled Redeemer did, in this ſenſe, take our ſins upon him, ſo as to be polluted or defiled by them; and therefore they are ſtill with reſpect to their blot and pollution (notwithſtanding what Chriſt hath done) thoſe abominable things which God's ſoul hateth. And again, if we conſider ſin's innate guilt, or contrariety to the preceptive law of God, it were the moſt daring blaſphemy to ſuppoſe that it was in this reſpect transferred to the bleſſed Saviour of the world, who did no ſin, neither was guile found in his mouth; and therefore the ſins of believers as well as others, are, in this reſpect, tranſgreſſions of God's law, a contempt of his dominion and authority, a repugnancy to his nature and will, a diſhonour to his name, an injury to his kingdom and intereſt in the world, and ſo bring pollution and innate guilt upon the ſouls of the offenders, in proportion to the nature and aggravation of the offences.

Q. If believers, or ſaints of the Lord, or juſtified perſons, who are perfected for ever in Chriſt Jeſus, Heb. x. 14. and to whom there is no condemnation, Rom. viii. 1. be ſtill chargeable on account of the pollution and innate guilt of ſin, or for thoſe actions which are contrary to the purity and commands of God, it muſt follow, that ſuch actions, though of ſuch perſons, are notwithſtanding diſpleaſing to him: prove this.

A. "The thing that David had done diſpleaſed the Lord," 2 Sam. xi. 27. "The Lord was angry with Moſes," Deut. iv. 21. He was angry with Aaron, the ſaint of the Lord, chap. ix. 20. Pſal. cvi. 16. Tho' he be a father, he is a provoked father when his children forſake his law, and walk not in his judgments: and therefore he viſits their tranſgreſſions

greſſions with the rod, and their iniquity with ſtripes; tho' he does not utterly forſake them, nor ſuffer his faithfulneſs to fail, Pſal. lxxxix. 31, 32.

Q. What is the duty of a believer who is ſenſible that he hath, by his ſins, provoked the divine diſpleaſure?

A. His duty is juſt the ſame as that of a poor publican, who has never yet found forgiveneſs at all, and that is, to pray for free atoning mercy; only the publican prays for what he never yet had, whereas the believer prays not only for pardon, but that he may be reſtored to that joy of it which he had before.

Q. Give an inſtance.

A. Thus David prays, under ſuch a ſenſe of conſcience-wounding ſins, ſo as to complain of blood guiltineſs and broken bones, Pſal. li. 1, 2. "Waſh me throughly from mine iniquity, and cleanſe me from my ſin." And again, ver. 9. "Hide thy face from my ſins, and blot out all mine iniquities." And again, ver. 12. David prays (as the publican cannot) "Reſtore unto me the joy of thy ſalvation, and uphold me with thy free Spirit." "Nathan had aſſured "David, upon his firſt profeſſion of repentance, that "his ſin was pardoned, *The Lord hath taken away thy "ſin, thou ſhalt not die*, 2 Sam xii. 13. yet he prays, "*Waſh me, cleanſe me, blot out my tranſgreſſions*; for "God will be ſought unto, even for that which he "hath promiſed; and thoſe whoſe ſins are pardoned, "muſt pray that the pardon may be more and more "cleared up unto them. God hath *forgiven him*, but "he could not *forgive himſelf*; and therefore he is "thus importunate for pardon, as one that thought "himſelf unworthy of it, and knew how to value it."

HENRY in loc.

Q. What is the next particular of the creed which you profeſs to believe?

A. The reſurrection of the body.

Q. Can you prove that the bodies of all the human race, both good and bad, will finally be raiſed out of the duſt?

A. Yes, from John v. 28, 29. where the faithful witneſs declares, that "the hour is coming, in the which all that are in the graves ſhall here his voice, and ſhall come forth: they that have done good, unto the reſurrection of life; and they that have done evil, to the reſurrection of damnation." Dan. xii. 2.

Q. By virtue of whom, will the righteous be raiſed to a reſurrection of life?

A. Of Chriſt, whoſe reſurrection is the ground and pledge of that of believers.

Q. Give a proof.

A. Moſt of the fifteenth chapter of the firſt epiſtle to the Corinthians might be adduced; but it may ſuffice to quote only the 20th, 21ſt, and 22d verſes: "But now is Chriſt riſen from the dead, and become the firſt-fruits of them that ſlept. For ſince by man came death, by man came alſo the reſurrection of the dead. For as in Adam all die, even ſo in Chriſt ſhall all be made alive."

Q. Why is Chriſt called the firſt-fruits?

A. In alluſion to the uſage of the offering of the firſt-fruits under the law; for, as that ſanctified the whole harveſt, ſo the reſurrection of Chriſt inſures the holy and bleſſed reſurrection of all believers.

Q. Will thoſe believers, who ſhall be found alive at Chriſt's coming, undergo a like change with thoſe in their graves?

A. Juſt the ſame.

Q. Whence

Q. Whence do you prove this?

A. From the laſt-mentioned chapter, ver. 51, 52. "We ſhall not all ſleep, but we ſhall all be changed, in a moment, in the twinkling of an eye, at the laſt trump: for the trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed;" that is, into the like incorruptible ſtate.

Q. Seeing we ſhall riſe again, and be changed, by virtue of Chriſt's reſurrection; will it not follow, that our bodies ſhall be changed into the like glorious ſtate with his who procured ſuch a ſtate for them?

A. Yes: for, as the ſcriptures inform us, that Chriſt (in this world) was made in all things like unto us, ſin only excepted; ſo it is manifeſt from the ſame oracles of truth, that we ſhall be made in all things like unto him, according to our capacity, in the world to come.

Q. Produce your proof.

A. Phil. iii. 20, 21. "For our converſation is in heaven; from whence alſo we look for the Saviour, the Lord Jeſus Chriſt, who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf."

Q. By what virtue ſhall the wicked be raiſed, who ſhall be found without an intereſt in Chriſt?

A. The reſurrection of the wicked will be effected by the power of God, to ſatisfy divine juſtice; for whereas the bodies and ſouls of the finally impenitent ſhall have been companions in ſin, ſo muſt they be mutual partakers of the wages of it.

Q. How do you make this out from ſcripture?

A. If the ſcripture declares, that as the bodies and ſouls of the righteous ſhall be rewarded together, ſo muſt,

muſt alſo the bodies and ſouls of the wicked be puniſhed in conjunction, as in John v. 28, 29. before quoted, this cannot be without the juſt judgment of God, who is righteous in all his ways, and holy in all his works. Agreeable to this, it is ſaid, Prov. xvi. 4. that "the Lord hath made all things for himſelf" (the righteous, to the glory of his mercy,) "yea, even the wicked for the day of evil," to the glory of his juſtice.

Q. But what becomes of the ſpirits of men, when their bodies die: are they alſo laid in the grave?

A. By no means.

Q. Produce your proof.

A. Eccleſ. xii. 7. "Then ſhall the duſt return to the earth as it was; and the ſpirit ſhall return unto God who gave it," that is, to be judged according to its works; for, according to Heb. ix. 27. "it is appointed unto men once to die," and "after this the judgment." Again, the penitent thief was in paradiſe on the day of his crucifixion, Luke xxiii. 43. and, in hope of immediate bleſſedneſs after his releaſe from the body, St. Paul tells us, Phil. i. 23. that he had a deſire to depart, and to be with Chriſt, which is far better; and again he ſays, 2 Cor. v. 8—10. "We are confident" (that is, of eternal glory) "and willing rather to be abſent from the body, and to be preſent with the Lord: wherefore we labour, that whether preſent or abſent, we may be accepted of him. For" (when abſent from the body) "we muſt all appear before the judgment-ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Q. Having, as far as I now recollect, ſpoken to all

all the doctrines in the three creeds, that are not comprized in the reſt of the articles, I ſhall only requeſt a repetion of the eighth article?

A. The three creeds, Nicene creed, Athanaſius's creed, and that which is commonly called the Apoſtles' creed, ought throughly to be received and believed; for they may be proved by moſt certain warrants of holy ſcripture.

ARTICLE IX.

Q. OF what does the ninth article treat?

A. Of original or birth-ſin.

Q. Is it not abſurd to ſay, that we contract the habits of ſin by imitation, which we bring into the world with us at our birth, nay, derive originally from Adam?

A. Original ſin ſtandeth not in following (or imitation) *of Adam, as the Pelagians do vainly talk.*

Q. What is original ſin?

A. It is the fault (or moral irregularity) *and corruption* (or ſinful depravity) *of the nature of every man that naturally is engendered of the offspring of Adam,* and ſo of every man born into the world.

Q. Whence do you prove, that ſin was derived to mankind from Adam?

A. From Rom. v. 12. "By one man ſin entered into the world, and death by ſin; and ſo" (or even thus)

thus) "death paſſed upon all men" (that is, by the ſin of one man) "for that" (or rather, as it is literally tranſlated in the margin, in whom) "all have ſinned."

Q. Whence do you prove, that ſin hath defiled and corrupted our nature, and conſequently is coeval with our beings?

A. "Behold," ſays David, Pſal. li. 5. "I was ſhapen in iniquity, and in ſin did my mother conceive me." And again, the apoſtle Paul affirms, ſpeaking of himſelf and the Epheſian converts, Epheſ. ii. 3. "We were by nature the children of wrath, even as others."

Q. But might not this be the peculiar caſe of David, Paul, and the Epheſian converts? Does it follow that this original ſin is the fault and corruption of the nature of every man?

A. It is declared, Prov. xxvii. 19. that "As in water, face anſwereth to face: ſo the heart of man to man." * And again, the apoſtle aſſerts, Rom. iii. 9. "We have before proved both Jews and Gentiles, that they are all under ſin."

Q. How had the apoſtle before proved both Jews and Gentiles to be all under ſin, or captives under ſin's dominion?

A. By a declaration of the many groſs enormities and ungodly practiſes among both, notwithſtanding there might be a form of godlineſs in the Jewiſh church, Rom. i. and ii. *Q.* Why

* By this it appears, that the moſt exalted ſaint is naturally as depraved as the ſwearer, the drunkard, the ſabbath-breaker, or even the moſt abandoned villain, and that all the difference lies either in ſaving or reſtraining grace: accordingly, that holy martyr JOHN BRADFORD, on ſeeing a malefactor go to the gallows, would ſay, There goes my very ſelf, but for diſtinguiſhing grace.

Q. Why are ſome mere natural men preſerved from groſs enormities and irregularities, more than others?

A. It is owing to reſtraining grace, which may take place where there is no thorough ſpiritual change or ſound converſion.

Q. What is reſtraining grace?

A. It is the fear of inconvenience, diſgrace, or puniſhment; which fear is inſtamped upon the ſoul by education, reading, or the cuſtoms and laws under which we live, and the like. This fear or dread preſerves us from the commiſſion of groſs ſins to which we are naturally inclined, and which we, but for theſe reſtraints, ſhould be ready and forward to commit. The Spirit's reſtraining agency is alſo concerned in enforcing theſe motives, Gen. vi. 3.

Q. Is this effect of reſtraining grace confirmed by experience? and how is it diſtinguiſhable from converting grace?

A. In that we ſee good moral rules and examples, both in families and ſocieties, have a prevailing influence over the outward character; while enmity to heart-holineſs, to devout ſpiritual exerciſes, and to free goſpel grace, ſtill remains.

Q. Can you give me a ſcriptural inſtance of the moral prevalence of reſtraining grace, in a good education, over an unrenewed heart?

A. Yes, from 2 Kings xii. 2. and 2 Chron. xxiv. 17, 18. "And Jehoaſh did that which was right in the ſight of the Lord all the days wherein Jehoiada the prieſt inſtructed him;" but, "After the death of Jehoiada, came the princes of Judah, and made obeiſance to the king. Then the king hearkened unto them, and they left the houſe of the Lord God of

of their fathers, and ſerved groves and idols."

Q. Give another ſcriptural inſtance of God's reſtraining from ſin, without working a ſaving ſpiritual change.

A. God ſaid to an heathen king, Gen. xx. 6. "I with-held thee from ſinning againſt me." And again, that the Spirit of God is concerned in the many common reſtraints and checks from ſin, is evident from his manner of intimating to the old world, that he would ſhorten the time of their probation, Gen. vi. 3. where God ſays, "My Spirit ſhall not always ſtrive with man."

Q. Is man now born with any of that original holineſs and righteouſneſs wherein he was created in Adam his covenant-head and repreſentative?

A. By original or birth ſin, he *is very far* (in the original Latin, it is quam longiſſime, i. e. as far as poſſible) *gone from original righteouſneſs.*

Q. You ſaid juſt now, that the apoſtle tells us, he had before proved both Jews and Gentiles to be all under ſin, by a declaration of their groſs enormities and ungodly practices: how does he afterwards proceed to prove the univerſal and entire depravity of all mankind by nature?

A. By certain ſcripture declarations, which poſitively affirm thus much, Rom. iii. 10—20. "There is none righteous, no not one: there is none that underſtandeth, there is none that ſeeketh after God: they are all gone out of the way, they are together become unprofitable; there is none that doth good, no not one: their throat is an open ſepulchre; with their tongues they have uſed deceit; the poiſon of aſps is under their lips: whoſe mouth is full of curſing and bitterneſs: their feet are ſwift to ſhed blood: deſtruction

deſtruction and miſery are in their ways: and the way of peace have they not known: there is uo fear of God before their eyes: now we know, that what things ſoever the law ſaith, it ſaith to them who are under the law; that every mouth may be ſtopped, and all the world may become guilty before God: therefore by the deeds of the law ſhall no fleſh be juſtified in his ſight; for by the law is the knowledge of ſin."

Q. Give another ſcripture-proof that a ſtate of ſin is a ſtate of entire depravity.

A. Rom. vi. 20. "When ye were the ſervants of ſin, ye were FREE from righteouſneſs."

Q. Would man, in his preſent lapſed ſtate, naturally walk in the paths of ſin, if he had no ſinful example, or perſuaſions, to incite him?

A. He *is of his own nature inclined to evil.*

Q. Prove this from ſcripture.

A. Pſal. lviii. 3. "The wicked are eſtranged from the womb; they go aſtray as ſoon as they be born, ſpeaking lies." Hence it follows, that we are by nature children of wrath; [Epheſ. ii. 3.] for wrath follows ſin, as the ſhadow the body.

Q. But do there not ſometimes naturally ariſe ſome ſpiritual motions, inclining us to true holineſs and righteouſneſs, from a right principle, the love of God; and to a right end, the divine glory.

A. The fleſh luſteth always contrary to the Spirit.

Q. Prove this from ſcripture.

A. Rom. vii. 18. "For I know that in me (that is, in my fleſh) dwelleth no good thing." And again, John iii. 6. "That which is born of the fleſh, is fleſh"—or merely carnal or corrupt.

Q. What does this original or birth ſin deſerve in the whole race of Adam?

A. In every perſon, born into the world, it deſerveth God's wrath and damnation.

Q. Prove this from ſcripture.

A. Epheſ. ii. 3. "We were by nature the children of wrath, even as others." Rom. v. 18. "By the offence of one, judgment came upon all men to condemnation."

Q. Does this original or birth ſin remain in thoſe that are born again, that is, in thoſe that have a new and holy life ſpread abroad throughout the whole ſoul, or into every part and faculty thereof, the underſtanding, will, and affections.

A. This infection of nature doth remain, yea in them that are regenerated.

Q. From what ſcripture do you prove this?

A. From Gal. v. 17. "The fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh." And from Epheſ. iv. 22. where the apoſtle exhorts the Epheſian converts to put off the old man; which, it is obſervable, very plainly imported, that as the new man of grace reigns through the whole ſoul, ſo the old man of ſin oppoſes it in every part: for, if the new man comprehends the whole man, or every part and faculty, ſo muſt the old man too. [See Rom. vii. 15—25.]

Q. But is this infection of nature in the regenerate perſon ſo under the controul of the law of God as to ſquare itſelf conformable to the law?

A. The luſt of the fleſh, called, in Greek, phronema ſarkos; which ſome do expound the wiſdom, ſome the ſenſuality, ſome the deſire of the fleſh, is not ſubject to the law of God.

Q. It will follow, then, that this original infection of nature, in the regenerate, is ſin, But ſin is the cauſe

cauſe of condemnation; and the ſcripture ſays "There is no condemnation to them that are in Chriſt Jeſus;" can a perſon, then, be both guilty of ſin, and free from condemnation?

A. Although there is no condemnation for them that believe and are baptized; yet the apoſtle doth confeſs, that concupiſcence, or luſt, hath of itſelf the nature of ſin.

Q. In what ſcripture doth the apoſtle let us know, that concupiſcence, or luſt, is a direct breach of the law, and conſequently in itſelf ſinful?

A. In Rom. vii. 7, 8. "I had not" (ſays he) "known luſt, except the law had ſaid, Thou ſhalt not covet. But ſin, taking occaſion by the commandment, wrought in me all manner of concupiſcence."

Q. But how can a perſon commit ſin, and yet be free from condemnation?

A. Sins, though laid upon Chriſt, and ſo not imputed to the believer to his condemnation, are nevertheleſs ſins; and that more emphatically, the more they are committed againſt light and love: but, in the regenerate, they take the name of ſins of infirmity, becauſe committed in oppoſition to the renewed bent of the inclination and affection. In the unregenerate, they are the offspring of pure preſumptuous rebellion, without any holy deſire to glorify God, Luke xix. 14. 27.

Q. Can you ſum up the doctrine of original or birth ſin in the words of the article?

A. Original ſin ſtandeth not in the following of Adam (as the Pelagians do vainly talk;) but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteouſneſs, and is of his own nature inclined to evil, ſo

that the fleſh luſteth always contrary to the Spirit; and therefore in every perſon born into this world, it deſerveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the luſt of the fleſh, called, in Greek, *phronema ſarkos*, which ſome do expound the wiſdom, ſome ſenſuality, ſome the affection, ſome the deſire of the fleſh, is not ſubject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the apoſtle doth confeſs, that concupiſcence and luſt hath of itſelf the nature of ſin.

ARTICLE X.

Q. WHAT doth the tenth article treat of?

A. Of free-will.

Q. Hath fallen man naturally any power, or, which is the ſame, any free-will or inclination to turn to God, and do that which is good;

A. The condition of man after the fall of Adam, is ſuch, that he cannot turn and prepare himſelf, by his own natural ſtrength and good works, to faith and calling upon God.

Q. From what ſcriptures do you prove this?

A. From John vi. 44. "No man can come to me, except the Father which hath ſent me draw him." And again, chap. xv. 5. "Without me ye can do nothing."

nothing."* And again, 2 Cor. iii. 5. "Not that we are ſufficient of ourſelves to think any thing as of ourſelves."

Q. If we have no power, or will, or inclination, to believe and call upon God; whence doth our power to do good works proceed?

A. We have no power to do good works, pleaſant and acceptable to God, without the grace of God, by Chriſt preventing us, that we may have a good will; and working with us, when we have that good will.

Q. What is meant by having no power to do good works pleaſant and acceptable to God?

A. A want of will or inclination to that which is good, as was ſaid before; and the being deſtitute of a right principle, the love of God.

Q. From what ſcriptures do you bring your proofs?

A. From John v. 40. "Ye will not come to me, that ye might have life;" compared with chap. vi. 44. "No man can come to me, except the Father which hath ſent me, draw him:" or with Rom. viii. 8 "They that are in the fleſh cannot pleaſe God." And that the *love of God*, and the *power to pleaſe him by doing good works*, are identically the ſame thing, is clearly evident from Rom. xiii. 10. where it is declared, that "love is the fulfilling of the law."†

* If we compare this with the verſe preceding, it will be found, that we can no more do any thing without Jeſus Chriſt, than a branch can bear fruit without abiding in the ſtock.

† Note, In regeneration, the change is thorough, and all the faculties of the ſoul are renewed together. If the *will* is ſpiritually and effectually perſuaded to chuſe life, the ſoul is alſo renewed in *knowledge*, and the *affections* raiſed to things above, and *vice verſa*; for, as the apoſtle James declares, that he who is guilty of the breach of one command, is guilty of all; that is, though he may ſeem to keep

Q. What is the meaning of God's preventing us, that we may have a good will?

A. His beginning the work of grace in us, in a way of ſovereignty, before we have any will or deſire towards

keep the other, yet as, in the breach of that one, he renounces the authority of, and muſt be deſtitute of all ſincere heart-love to, the Lawgiver univerſally, therefore ſuch obedience is counted no obedience: ſo, on the other hand, it cannot be, that we obey any one command out of ſincere heart-love to God, but we muſt keep the whole likewiſe; and thus, in like manner, one faculty cannot be renewed and obedient whilſt the other continues unrenewed and diſobedient. Now as the power to do good works conſiſts in a renewal of the will and other faculties, for theſe are the powers of operation, (Rom. xiii. 10.) it muſt follow, then, that as far as the *will* or any other ſingle faculty, or, which is the ſame, as all the faculties together are renewed, juſt ſo far and ſo great is the *power* to do good works.

Note that our Lord lays the blame of our abiding in death, or, of our non-acceptance of life, on our own wills; for he ſays, "Ye will not come to me, that ye might have life," John v. 40. thereby plainly intimating that all may be ſaved if they will. There is what divines call a natural inability to do things if we would: as for inſtance, Ahijah could not ſee, by reaſon of his age, if he would, 1 Kings xiv. 4. Again, the king of Moab would have broken through the hoſt of his enemies, but he could not, 2 Kings iii. 26. And the mariners would gladly have rowed to land, but they could not, Jonah i. 13. In theſe caſes there was a want of power, if the parties had been ever ſo willing. But this cannot be ſaid of what is called a moral inability, wherein our ability eſſentially conſiſts in our willingneſs: as for example it is declared, Rom. viii. 8. that "they who are in the fleſh, cannot pleaſe God:" why? becauſe they have no will ſo to do. Again, John viii. 43. "Why," ſays our Lord, "do ye not underſtand my ſpeech? even becauſe ye cannot hear my word:" that is, becauſe ye will not. Again, 2 Peter ii. 14. "Having eyes full of adultery, and that cannot," that is, will not "ceaſe from ſin." Again, Gen. xxxvii. 4. Joſeph's brethren "could not," or, which is the ſame, would not "ſpeak peaceably unto him. And again, Matt. xii. 34. "How can ye, being evil, ſpeak good things?" that is, having no mind to it.

If

towards God of ourſelves, being found of us that ſought him not. Iſai. lxv. 1.

Q. What is the meaning of working with us, when we have a good will?

A. The carrying on his own work in the like ſovereign way, and by his own free almighty agency.

Q. But doth not his *working with us* denote the aid and concurrence of our own natural ſtrength?

A. We are to obſerve, it is not ſaid, he worketh with us, when he firſt prevents, or is beforehand with us, in giving us a good will; but, when he hath given us a good will, then he works with us, and aſſiſts the good will he hath given us, carrying on his own work without being beholden to any virtuous propenſity in our fallen nature.

Q. Prove this from ſcripture.

A. Phil. ii. 13. "It is God which worketh in you both to *will* and to *do*, of his good pleaſure."

Q. Doth it follow, that, becauſe the whole work is God's, we are therefore to ſit ſtill, to be wrought upon as clock-work, or mere machines?

A. Nay, on that very footing of the work being God's,

If it be aſked then, Why the ſwearer, the drunkard, the ſabbath-breaker, &c. cannot come to Chriſt and be ſaved? the anſwer is, becauſe they will not: or, Why the ſelf-righteous Phariſee cannot ſubmit to be juſtified and ſaved by the righteouſneſs of God our Saviour? the anſwer is ſtill very properly the ſame. Let us remember, however, that it is God who worketh in us both to will and to do, of his good pleaſure, Phil. ii. 13. and that we are never rendered willing, but in the day of his power, Pſal. cx. 3. Hence learn firſt, that if any man is loſt, whom he hath to blame for it, viz. himſelf, in wilfully refuſing the grace offered; for, "Ye will not come to me," is, in other words to ſay, Your own wills are the guilty cauſe of your not coming; and ſecondly, that if any man be ſaved, whom he hath to praiſe for it, viz. God; for no man can come to Chriſt, except the Father draw him, John vi. 44.

God's, we are to derive encouragement for ourſelves to work (and there is no being in a ſtate of ſalvation ſo long as we continue idle, Matt, xx. 8.;) whilſt, therefore, God is firmly depended on for all, we are ſo to ſeek, ſtrive, watch, pray, &c. as if the whole depended on ourſelves.

Q. Prove the propriety of your argument from ſcripture?

A. Phil. ii. 12, 13. "Work out your own ſalvation with fear and trembling;" here is our duty: "for it is God which worketh in you both to *will* and to *do*, of his good pleaſure:" this is our encouragement."

Q. Doth it follow, that becauſe, according to this article, man hath no free-will to do good, he hath no free-will to do the works of nature, or civil life, and of ſin?

A. By univerſal experience, we ſee that all men, good and bad, can do the works of nature or civil life, for the preſervation of body and eſtate; and if the imaginations of the thoughts of natural men be only evil continually, according to the ſurvey of him that cannot be deceived, (Gen. vi. 5.) theſe imaginations cannot but ſpontaneouſly and freely be productive of evil works.

Q. Can you ſum up the doctrine touching free-will, in the words of the article?

A. The condition of man, after the fall of Adam, is ſuch, that he cannot turn and prepare himſelf, by his own natural ſtrength and good works, to faith and calling upon God: wherefore we have no power to do good works pleaſant and acceptable to God, without the grace of God by Chriſt preventing us, that we may have a good will; and working with us, when we have that good will.

ARTICLE

ARTICLE XI.

Q. WHAT doth the eleventh article treat of?

A. Of the juſtification of man.

Q. By what are we juſtified or accounted righteous before God?

A. We are accounted righteous before God only for the merit of our Lord and Saviour Jeſus Chriſt.

Q. What ſcripture declares that we are juſtified or accounted righteous for the merit of Jeſus Chriſt?

A. 1 John i. 7. "The blood of Jeſus Chriſt, his Son, cleanſeth us from all ſin:" here is a full pardon.* And again, Rom. v, 19. "By the obedience of one ſhall many be made righteous:" here is a perfect active righteouſneſs.*

Q. Whence do you prove, that our juſtification is only by the merit of Jeſus Chriſt; and that no work of ours can have any concurrence?

A. From Epheſ. ii. 8, 9. "By grace are ye ſaved —not of works, leſt any man ſhould boaſt." And again, Iſai. lxiii. "I have trodden the wine-preſs alone," ſays he who is mighty to ſave, "and of the people there was none with me."

Q. By what means are we accounted righteous or juſtified in the ſight of God?

A. By faith.

Q. What ſcripture tells us ſo?

A. Epheſ. ii. 8. "By grace are ye ſaved through faith."

Q. But are there no works or deſervings required on our part?

A. No;

* The ſcripture comprehendeth both pardon and righteouſneſs under one, becauſe they cannot be divided in the application.

A. No: it is *by faith, and not for our works or deſervings.*

Q. Prove this from ſcripture.

A, Rom. iii. 28. "A man is juſtified by faith, without the deeds of the law."

Q. If we are accounted righteous before God, or juſtified by faith, without our works or deſervings, muſt it then follow, that we are accounted righteous before God, or juſtified by faith only?

A. Yes, *by faith only.*

Q. Give another proof of this.

A. Rom. iv. 5. "To him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs."

Q. But is it not a licentious doctrine to ſay, that our juſtification before God is by faith, without our works, or deſervings? Doth not this give us a licence to live in ſin?

A. Wherefore that we are juſtified by faith only, is a moſt wholeſome doctrine.

Q. What ſcripture have you to prove, that juſtification by *faith only*, is no licentious doctrine, but wholeſome or holy in its effects?

A. The apoſtle, in reply to this very objection, ſays, Rom. iii. 31. "Do we make void the law through faith? God forbid: yea, we eſtabliſh the law." And further, the wholeſomeneſs of this doctrine is evident from what the ſcripture ſays of—"faith working by love"—"Faith purifying the heart"—"Faith overcoming the world"—Of the promiſe of the Spirit being received by faith—of the work of faith with power—and of faith being but a dead (or feigned) thing without works.

Q. What have you to ſay further of the excellency of

of this doctrine of juſtification by faith?

A. It is *very full of comfort.*

Q. Prove from ſcripture, that juſtification by faith is a doctrine very full of comfort.

A. Iſai. xl. 1, 2. "Comfort ye, comfort ye my people, ſaith your God. Speak ye comfortably to Jeruſalem, and cry unto her, that her warfare is accompliſhed, that her iniquity is pardoned: for ſhe hath received of the Lord's hand double for all her ſins." And again, Rom. v. 1. "Being juſtified by faith, we have peace with God." And again, Matt. xi. 28. "Come unto me, ſays Jeſus, all ye that are weary and heavy laden, and I will give you reſt."

Q. Does *coming* there ſignify believing?

A. Yes: and therefore the ſame divine Teacher joins coming and believing together, as ſynonymous terms, in a like evangelical promiſe, John vi. 35. "He that *cometh* to me, ſhall never hunger; and he that *believeth* on me, ſhall never thirſt."

Q. Is it not meet that our church ſhould (eſpecially) ſet forth this important doctrine more fully and at large than can be expreſſed in this ſhort definition of it?

A. She was ſenſible of this, and therefore puts a Nota bene of reference at the concluſion of the article; adding, *as more largely is expreſſed in the Homily of* JUSTIFICATION.

Q. How did Luther expreſs his idea of the great importance of this article?

A. He called it the characteriſtic or diſtinguiſhing mark of a ſtanding or falling church.

Q. What ſays the great Witſius on this doctrine?

A. The whole of Chriſtianity, he tells us, hinges on the doctrine of juſtification. It diffuſeth itſelf through

through the whole body of theology; ſo that as this doctrine is well or ill founded, the whole edifice riſes firm and magnificent, or elſe, totters on its foundation, and threatens an opprobious fall.

Q. What ſay the reformed churches of the Picards in Bohemia and Moravia on this doctrine?

A. We eſteem it the moſt principal article of religion, as containing the ſum of all chriſtian piety. Our divines, therefore, teach and treat it with all ſtudious diligence, and endeavour to inſtill it into all.

Q. What ſays the pious and ingenious Mr. Hervey on that ſpotleſs righteouſneſs of the Redeemer, by which poor ſinners are juſtified?

A. It runs through the ſcriptures, as a golden woof through a warp of ſilver; or, as the vital blood, through the animal ſtructure.

Q. What appears to be the direct conſequence of ignorance reſpecting this doctrine?

A. For want of a due acquaintance with the doctrine of free juſtification through the Redeemer's righteouſneſs it is, that we have had, now have, and are ſtill likely to have ſo many erroneous free-will parties and profeſſors of religion; for when it is denied that God juſtifieth the ungodly by the imputed righteouſneſs of Chriſt, Rom. iv. 5. then various other conditions of juſtification and ſalvation are ſought out and ſtrenuouſly maintained.

Q. Pleaſe to ſum up the ſentiments of our church on this doctrine in the words of the article?

A. We are accounted righteous before God, only for the merit of our Lord and Saviour Jeſus Chriſt by faith, and not for our own works or deſervings. Wherefore that we are juſtified by faith only, is a moſt wholeſome doctrine, and very full of comfort, as more largely is expreſſed in the Homily of Juſtification.

ARTICLE

ARTICLE XII.

Q. WHAT doth the twelfth article treat of?

A. Of good works.

Q. What works are good?

A. Good works are the fruits of faith.

Q. How do you prove that good works are the fruits of faith?

A. In that faith is the uniting grace which engrafts us into Chriſt the true vine, Epheſ. iii. 17. and, being in him, our fruit muſt needs partake of the nature of the ſtock in which it grows; for, as it is written, Matt. vii. 18. "A good tree cannot bring forth evil fruit." *

Q. If we cannot be juſtified but by faith; then will it neceſſarily follow, that we can do no good work before we are juſtified or made righteous before God?

A. It will: and therefore *good works* do not go before, but *follow after juſtification.*

Q. In what ſcripture is it affirmed, that we can do no good work before faith or juſtification?

* This is to the ſame import with that of the apoſtle, John iii. 9. "Whoſoever is born of God, doth not commit ſin; for his ſeed remaineth in him; and he cannot ſin becauſe he is born of God." The good tree and good ſeed cannot but naturally and ſpontaneouſly produce good fruit. Notwithſtanding, there is the old man of ſin univerſally to oppoſe the good effects, yet the new man of grace maintaining likewiſe an univerſal oppoſition, it becomes impoſſible that the new-born ſoul ſhould be guilty of known wilful ſin with any conſent or deſire of the mind, the very mind itſelf being the new man, Rom. vii. 23. 25. and 15, 16. 18, 19, 20, 21, 22. 24. Not ſin now, therefore, as before, but righteouſneſs and true holineſs, is the new-born ſoul's element.

A. In Heb. xi. 6. "Without faith it is impoſſible to pleaſe God."

Q. Can our good works atone for or avail to the pardoning our bad works?

A. They cannot put away our ſins.

Q. Is there any ſcripture to prove, that none of our good works can merit any thing?

A. Yes, Luke xvii. 10. "When ye have done all thoſe things which are commanded you, ſay, We are unprofitable ſervants: we have done that which was our duty to do." For duty to do, means debt to pay; but paying a debt can claim no reward.

Q. It is declared, Gal. iii. 10. that we are curſed, if we continue not in all things written in the book of the law to do them; and (Matt. xxii. 37.) that the law requires our works to proceed from a love to God, which carries with it the whole heart, and ſoul, and ſtrength; and from love to our neighbour, as true, ſincere, and perfect as that with which we ought to love ourſelves; and that by doing this, we ſhall live (Gal. iii. 11.) that is, be juſtified by our works or deſervings; but can our good works ſtand this trial?

A. They cannot endure the ſeverity of God's judgment.

Q. Can you prove that the works of good men, even of the beſt men, will not endure the ſeverity of God's judgment, or juſtify them before God?

A. Yes: from Pſal. cxliii. 2. "Enter not into judgment with thy ſervant: for in thy ſight ſhall no man living be juſtified."

Q. If, as was proved, a man can merit nothing by his good works, it is impoſſible he ſhould be juſtified by works, were he to attain to the perfection of angels, after having ever been guilty of the leaſt ſin; becauſe

becauſe no after-goodneſs can purchaſe the pardon of it; but doth any perſon attain to the abſolutely perfect degree of love to God and man in this life?

A. Eccleſ. vii. 20. "There is not a juſt man upon earth, that doth good, and ſinneth not." And again, 1 John i. 8. "If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us."

Q. How are you ſure that the perfect man, in ſcripture account, is not an abſolutely perfect and ſinleſs man?

A. In that a perfection of ſincerity, or of parts, will tally with the characters of thoſe whom the ſcripture accounteth perfect; but perfection in degree, or abſolute perfection, will not, Jeſus only excepted: as for inſtance, Job, though declared to be a perfect and upright man, yet, notwithſtanding, under a ſenſe of his unworthineſs, he is conſtrained to confeſs, chap. xl. 4. xlii. 6. "Behold, I am vile." "I abhor myſelf, and repent in duſt and aſhes."

Q. What then is that perfection mentioned in ſcripture, which holy men do attain?

A. A perfection of ſincerity and of parts, but not in degree; that is, the new born ſoul ſincerely ſets itſelf againſt all ſin, or is ſanctified in every part and faculty thereof, though perfectly ſo in none, in an abſolute ſenſe.

Q. If our good works, that are the fruits of faith, cannot put away our ſins, nor, though ſincere, endure the ſeverity of God's judgment, without his ſeeing ſuch defects in our beſt performances, as muſt, if not pardoned, damn us for ever; (for which of our beſt works flowed from that abſolutely perfect love of God which the law requires?) what good end, then, can our good works, or works of faith, anſwer?

A. They are pleaſing and acceptable to God.

Q. Prove this from ſcripture.

A. In Heb. xiii. 16. the apoſtle exhorts believers, ſaying, "To do good and to communicate, forget not: for with ſuch ſacrifices God is well pleaſed." And again, it is ſaid, Rom. ii. 10. God will render "glory, honour, and peace, to every man that worketh good."

Q. But for whoſe ſake, or in whoſe name, are our good works pleaſing and acceptable to God?

A. They are pleaſing and acceptable to God in Chriſt.

Q. Prove that thoſe works are pleaſing and acceptable to God, that are done in the name, or for the ſake of Chriſt.

A. Mark xi. 41. "Whoſoever ſhall give you a cup of water to drink in my name (becauſe ye belong to Chriſt,) verily I ſay unto you, he ſhall not loſe his reward."

Q. We are informed (Hab. i. 13.) that God is of purer eyes than to behold evil, or look upon iniquity, but with infinite abhorrence, and (Exod. xxxiv. 7.) that he will in no wiſe clear the guilty; how is it then, that, for Chriſt's ſake, God can, conſiſtent with theſe declarations, be pleaſed with, or accept of, an obedience that is not perfectly conformable to his law?

A. Believers being perfectly righteous in the robe of Chriſt's ſpotleſs righteouſneſs, put upon them by imputation, through faith the bond of union, God can, conſiſtent with his juſtice and holineſs, accept their ſincere though imperfect obedience, as being that of guiltleſs perſons in Chriſt Jeſus, to whom there is no condemnation, Rom. viii. 1.

Q. Are we any-where enjoined to do all our works

works in the name of Chriſt, that is, in dependance on Chriſt for pardon, ſtrength, and acceptance?

A. Yes, in Col. iii. 17. "Whatſoever ye do in word and deed, do all in the name of the Lord Jeſus Chriſt, giving thanks to God and the Father by him."

Q. May there not be a true, unfeigned, or lively faith, where there are no good works?

A. It is impoſſible, for *they ſpring out neceſſarily of a true and lively faith.*

Q. You have before proved, that good works are the fruit of faith, and that neceſſarily, from its uniting us to Chriſt the life-giving vine: can you give another ſcripture-evidence, that good works muſt needs be the product of faith?

A. Yes; for inſtance, faith is inſeparable from the new-birth, ſeeing it is declared, that whoſoever believeth ſhall be ſaved, (Acts xvi. 31.) yet in no wiſe without the new-birth, John iii. 3.; but thoſe that are new born to God, cannot but live to God, according to 1 John iii. 9. "Whoſoever is born of God, doth not commit ſin; for his ſeed remaineth in him: and he cannot ſin becauſe he is born of God." And again, the apoſtle James declares thus much in ſaying (chap. ii. 20.) "Faith without works is dead; for, a dead faith either does not amount profeſſedly to the true chriſtian faith, as that mentioned in the preceding verſe, or, if it be right in profeſſion, as the temporary faith, it is not right in apprehenſion, it doth not really apprehend, or, with goſpel humility, depend on Chriſt Jeſus: ſo that St. James ſaid as much as, 'Faith without works is dead; but a living or true faith is neceſſarily attended with good works.'

Q. Will not our works then be a good evidence

to diſcover whether we have ſaving faith in Chriſt, or not?

A. By our works a lively faith may be as evidently known, as a tree is diſcerned by the fruit. Matt. vii. 18.

Q. Can you give a direct ſcripture-proof, that works are the expreſs evidence of faith?

A. Yes, from James ii. 18. "I will ſhew thee my faith by my works" *

Q. Can you ſum up the doctrine, touching good works, in the words of the article?

A. Albeit that good works which are the fruits of faith, and follow after juſtification, cannot put away our ſins, and endure the ſeverity of God's judgment; yet are they pleaſing and acceptable to God in Chriſt, and do ſpring out neceſſarily of a true and lively faith, inſomuch that by them a lively faith may be as evidently known, as a tree diſcerned by the fruit.

ARTICLE

* In HENRY's Comment, there is the following paraphraſe of the verſe of which this is a part, "Thou" (ſays the true believer, pleading with a boaſting hypocrite) "makeſt a profeſſion, and ſayeſt, thou haſt faith: I make no ſuch boaſts, but leave my works to ſpeak for me. Now give any evidence of having the faith thou profeſſeſt, without works, if thou canſt; and I will ſoon let thee ſee how my works follow from, and are an undoubted evidence of faith."

But our common Greek Teſtaments have *ek by* and not *choris without*, which imports a challenge to the pretended believer to ſhow his faith, not *without*, but *by* his works: the true believer well knowing that none can love God and keep his commandments, but thoſe who divinely believe that God hath firſt loved them in Chriſt Jeſus as loſt and helpleſs ſinners, 1 John iv. 19.

ARTICLE XIII.

Q. WHAT does the thirteenth article treat of?

A. Of works before juſtification.

Q. Are works before juſtification (tho' good as to the matter of them) pleaſing to God?

A. Works done before the grace of Chriſt, and the inſpiration of his Spirit, are not pleaſant to God.

Q. Prove this from ſcripture.

A. Matt. vii. 18. "Neither can a corrupt tree bring forth good fruit." Again, Epheſ. ii. 1. "And you hath he quickened," that is, by his grace, "who were" previouſly "dead in treſpaſſes and ſins:" conſequently purged from *dead works* to ſerve the living God, Heb. ix. 14.

Q. Why do not works (good for the matter of them) pleaſe God?

A. Foraſmuch as they ſpring not of faith in Jeſus Chriſt.

Q. This was proved before from Heb. xi. 6. Produce another evidence.

A. Gal. iii. 26. "For ye are all the children of God by faith in Chriſt Jeſus:" conſequently *before* faith, in your naturally ſinful or unregenerate ſtate: and accordingly, Epheſ. ii. 10. "We are his workmanſhip created" by faith "in Chriſt Jeſus unto good" or acceptable "works." And again, there can be no love of God, or ſpiritual life in the ſoul before faith, becauſe it is written, 1 John iv. 19. "We love him becauſe he firſt loved us:" that is, we love God upon our firſt apprehending, by faith, his free unmerited love to us in Chriſt, and not before. Through faith then we have love, and love is the life

of

of all good works; without which, we, and all that we can do, are but as ſounding braſs and tinkling cymbals, 1 Cor. xiii.

Q. But do not ſuch good works (good for the matter of them,) done before juſtification, make men meet to receive grace, or deſerve grace, from ſome congruity or agreeableneſs in them to God and goodneſs?

A. Neither do they make men meet to receive grace, or (as the ſchool authors ſay) deſerve grace of congruity.

Q. From what ſcripture do you prove, that works done before juſtification deſerve not grace of congruity, or from their ſuppoſed natural affinity to God and goodneſs?

A. From 2 Tim. i. 9. "Who hath ſaved us, and called us with an holy calling, not according to our works, but *according to his own purpoſe and grace*, which was given us in Chriſt Jeſus before the world began."

Q. But if theſe material good works be not really and properly good, muſt they not be bad or ſinful? for there is no medium.

A. Yea rather (than make men meet to receive or deſerve grace) *for that they are not done as God hath willed or commanded them to be done, we doubt not but they have the nature of ſin.*

Q. Prove that all works, before faith or juſtification, are impure.

A. Titus i. 15. "Unto them that are defiled and unbelieving, is nothing pure; but even their mind and conſcience is defiled."

Q. This is a general proof: but can you produce particular evidence? as, 1. Is there any ſcripture to prove, that the civil actions of men are ſinful? or that wicked

wicked men ſin in the very uſe of thoſe lawful means whereby they get their livelihood?

A. Yes: Prov. xxi. 4. "The ploughing of the wicked is ſin."

Q. How do wicked men ſin in the uſe of thoſe lawful means whereby they get their livelihood?

A. In that they depend on their own induſtry, and not on him who enableth them to be induſtrious; that is, they depend on means, and not on the God of means.

Q. Is there any ſcripture to prove, that a dependence on the means to get our livelihood is ſinful?

A. Yes, a notable one in Habakkuk's character of the godleſs heathen, ch. i. 16. "Therefore they ſacrifice unto their net, and burn incence unto their drag: becauſe by them their portion is fat, and their meat plenteous."

Q. In what other reſpects are the civil actions of wicked men ſinful?

A. In that they do them from a principle of mere neceſſity, or covetouſneſs, or ambition, and not out of a principle of duty to God, and obedience to the divine command.

Q. From what ſcripture do you prove, that working out of a principle of mere neceſſity, covetouſneſs, or ambitious views, is ſinful?

A. From 1 Cor. x. 31. "Whether therefore ye eat or drink, or whatſoever ye do, do all to the glory of God." But working out of mere neceſſity, or out of covetous or ambitious views, is working to ſatisfy our carnal ends and deſires, and not to glorify God; therefore is ſinful.

Q. 2. Is there any ſcripture particularly to prove, that the religious exerciſes of wicked men are ſinful?

A. Yes;

A. Yes: Prov. xv. 8. "The ſacrifice of the wicked is abomination to the Lord." And again, ch. xxviii. 9. "He that turneth away his ear from hearing the law" (that is, does not hear it, in order that he may obey it) "even his prayer ſhall be an abomination."

Q. In what reſpect are the religious ſervices of wicked men abomination to the Lord?

A. In that, notwithſtanding ſuch ſervices, as formal church-going, formal hearing, formal reading, formal praying, formal communicating, formal faſting, &c. they have at the ſame time no mind to forſake their ſins, and live in univerſal obedience to God's commands.

Q. Can you give a ſcriptural inſtance of God's abominating religious ſervices on this account?

A. Yes: Iſai. i. 10—15. which paſſage concludes thus; "when ye ſpread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood:" that is, they were wicked, and had no mind to be otherwiſe.

Q. In what other reſpects are the religious ſervices of wicked men abomination to the Lord?

A. In that they depend upon them, to make their peace with God, inſtead of the righteouſneſs of Chriſt.

Q. Can you give a ſcripture-inſtance of God's abominating religious ſervices, for the ſake of their being depended on as the ground of juſtification, inſtead of his own free covenant mercy in Chriſt Jeſus?

A. The ſtory of the Phariſee and the Publican (Luke xviii. 10.) is a notable inſtance of this; in which you ſee the proud phariſee rejected, for a boaſting dependence on his faſting, &c.; while the poor

poor broken-hearted publican, in pleading free mercy, is accepted.

Q. Why are the works of the ſtony-ground hearers not pleaſant to God, who receive the word with joy, Matt. xiii. 20.?

A. Becauſe whatever pleaſing views of the goſpel theſe may have, they do not, in reality, chuſe the better part, or entertain a ſupreme valuation for the one thing needful.

Q. How is a ſtony-ground hearer manifeſted to be ſuch?

A. By a time of tribulation or perſecution becauſe of the word, Matt. xiii. 21. for when they are brought into ſuch ſtraits as oblige them to ſide with Chriſt or the world, they are then brought openly to prefer the latter: and thus "the dog is turned to his own vomit again, and the ſow that was was waſhed to her wallowing in the mire," 2 Peter ii. 22.

Q. Why are the works of thorny-ground hearers, not pleaſant to God?

A. Becauſe they bring no fruit to perfection, Luke viii. 14.

Q. How does this appear?

A. In that notwithſtanding they perſevere to make a formal profeſſion of religion, yet the cares, and riches, and pleaſures of this world choke the word, ver. 14. that is, engroſs their hearts and affections as the ſupreme objects of their regard: and thus, loving the world and the things that are in the world, the love of the Father is not in them, 1 John ii. 15.

Q. If man, in his natural ſtate, is unable to pleaſe God, why is he commanded to believe, repent, turn to God, and bring forth fruits meet for repentance?

A. Becauſe that God, who thus commands to be-

lieve,

lieve, repent, turn to God, &c. hath alſo promiſed grace to obey his injunctions: as for inſtance, Epheſ. v. 14. "Awake thou that ſleepeſt, and ariſe from the dead:" but how ſhall the dead in treſpaſſes and ſins do this? why, it is added, "and Chriſt ſhall give thee light," that is, give thee the awakening and enlivening light of the goſpel. Thus we are ever, as it were, to do all of ourſelves, and yet depend on Chriſt for all, who is made unto us of God, *wiſdom* to enlighten, *righteouſneſs* to juſtify, *ſanctification* to make us inherently holy, and *redemption*, which is, as it were, the ſum total of every bleſſing in time and eternity, 1 Cor. i. 30. This promiſe of grace to quicken our dry bones, accounts for the propriety of all thoſe commands to natural men, to believe, Mark i. 15. to turn from their evil ways leſt they die, Ezek. xxxiii. 11. to make to themſelves a new heart and a new ſpirit, xviii. 31. to pray for pardon, Acts viii. 22. to ſtrive to enter in at the ſtrait gate, Luke xiii, 24. &c. &c.

Q. Though God cannot properly accept of works before faith, yet may he not have ſome reſpect to the repentance and humiliation of a natural man, who, Felix-like, trembling under the word, is conſtrained to put on the garb and guiſe of a penitent, while yet he remains unhumbled and unchanged?

A. This is clear from his regard to the humiliation of wicked Ahab, which, though neither founded in ſaving faith, nor iſſuing in ſound converſion, though it did not prevail with him to leave his idols or reſtore the vineyard to Naboth's heirs, yet, becauſe he did hereby give ſome glory to God, it procured a reprieve of thoſe judgments which were divinely denounced againſt him and his houſe.

Q. Where

Q. Where do you find this?

A. In 1 Kings xxi. 29. where God ſays to Elijah, "Seeſt thou how Ahab humbleth himſelf before me? becauſe he humbleth himſelf before me, I will not bring the evil in his days; but in his ſon's days will I bring the evil upon his houſe."

Q. What do you learn from this inſtance of God's forbearing mercy?

A. 1. The great goodneſs of God, and his readyneſs to ſhew mercy. 2. That we ought to take notice, and commend as far as it goes, even the goodneſs of thoſe that are not ſo good as they ſhould be. 3. That wicked people ſometimes proſper long, becauſe God rewards their external ſervices with external mercies. And 4. An encouraging leſſon to all thoſe that truly repent, and unfeignedly believe the holy goſpel; for if a pretending partial penitent ſhall go to his houſe reprieved, then doubtleſs a ſincere penitent ſhall go to his houſe juſtified.

See HENRY in loc.

Q. Can you ſum up the doctrine of works done before juſtification, according to the thirteenth article?

A. Works done before the grace of Chriſt, and the inſpiration of his Spirit, are not pleaſant to God, foraſmuch as they ſpring not of faith in Jeſus Chriſt, neither do they make men meet to receive grace, or (as the ſchool-authors ſay) deſerve grace of congruity: yea, rather, for that they are not done as Chriſt hath willed and commanded them to be done, we doubt not but they have the nature of ſin.

ARTICLE XIV.

Q. OF what does the fourteenth article treat?

A. Of works of ſupererogation.

Q. What works are called works of ſupererogation?

A. Voluntary works, beſides, over-and-above God's commandments.

Q. But is it not wickedly to fly into the face of God, who hath poſitively ſaid, "Ye ſhall not add unto the word which I command you, neither ſhall you diminiſh aught from it," Deut. iv. 2.—Is it not proudly to derogate from the perfection of God's law, and preſumptuouſly to arrogate too much to themſelves, for creatures to pretend to do works of ſupererogation, or more than is commanded; creatures too that naturally are dead in treſpaſſes and ſins, Epheſ. ii. 1. and who in their beſt eſtate on this ſide the grave cannot ſay that they have no ſin, without proving that the truth is not in them? 1 John i. 8.

A. Works of ſupererogation cannot be taught without arrogancy and impiety; for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his ſake than of bounden duty is required.

Q. Was there not once a caſe put, by way of ſuppoſition, that a perſon might be as perfect as the law requires?

A. Yes; and that by our bleſſed Lord himſelf.

Q. Where?

A. In Luke xvii. 10. where he ſays, "*When ye ſhall have done all thoſe things which are commanded you.*"

Q. Suppoſing we had kept all the commandments, what are we to ſay of ourſelves then? May it be ſaid, that we have merited any thing from God?

A. "*Say*

A. "*Say* (adds our Saviour) *we are unprofitable ſervants*" (that is, we have brought no profit to God, becauſe we have brought him nothing that was not his own) "we have done that which was our duty to do."

Q. What do you learn from hence?

A. That it is impoſſible for any mere creature, though ever ſo perfect, ever ſo eminent for works of righteouſneſs and true holineſs, to merit any thing at the hands of God, ſeeing all that can be done, is of bounden duty due.

Q. Why did not our Saviour put the caſe by way of ſuppoſition that we had done more than was enjoined us?

A. Becauſe it is the groſſeſt abſurdity to ſuppoſe that any mere creature can do more than his duty.

Q. Why ſo?

A. Becauſe the law of an infinitely perfect God muſt neceſſarily be abſolutely perfect, and conſequently require an abſolutely perfect obedience, flowing from the love of the whole heart, mind, ſoul, and ſtrength, Mark xii. 30. that is, without the leaſt defect, or ſlighteſt wandering deſire: and who can do more than this?

Q. Can you prove the falſity of this doctrine of ſupererogation in the words of the article?

A. Voluntary works, beſides over-and-above God's commandments, which they call works of ſupererogation, cannot be taught without arrogancy and impiety. For by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his ſake than of bounden duty is required: whereas Chriſt ſaith plainly, When ye have done all that are commanded to you, ſay, We are unprofitable ſervants.

ARTICLE XV.

Q. OF what does the fifteenth article treat?

A. Of Chriſt alone, without ſin.

Q. It has been already proved, article II. that Chriſt was very man; did he take upon him the human nature without ſin?

A. Chriſt, in the truth of our nature, was made like unto us in all things, ſin only excepted, from which he was clearly void, both in his fleſh and in his ſpirit.

Q. Prove that Jeſus was conceived without ſin.

A. Matt. i. 20 "But while he thought on theſe things, behold, the angel of the Lord appeared unto him in a dream, ſaying, Joſeph, thou ſon of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the Holy Ghoſt."

Q. Prove that he was born without ſin.

A. Luke i. 15. "And the angel anſwered and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing, which ſhall be born of thee, ſhall be called the Son of God."

Q. Prove that that ſinleſs holineſs, in which Chriſt was conceived and born, was continued through life.

A. Heb. vii. 26. "For ſuch an high-prieſt became us, who is holy, harmleſs, undefiled, ſeperate from ſinners." And again, 2 Peter ii. 22. "Who did no ſin, neither was guile found in his mouth."

Q. Prove that he was not only negatively righteous, but that he actually performed the whole will of God.

A. Matt. iii. 15. "It becometh us" (ſaid Jeſus) "to fulfil all righteouſneſs:" and as it became him thus

thus to fulfil the whole will of God, he actually did ſo; for he ſays again, in his prayer to the Father, John xvii. 4. "I have finiſhed the work which thou gaveſt me to do."

Q. Whilſt Jeſus Chriſt preſerved himſelf from all ſinful contaminations, did he undergo the like temptations as other men do?

A. Yes; for, according to Heb. iv. 15. "we have not an high-prieſt which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without ſin."

Q. Does it not appear, then, that as the paſchal lamb was without blemiſh, which, by the ſprinkling of its blood, preſerved the Iſraelites from the ſword of the deſtroying angel; ſo was Jeſus a ſpotleſs ſacrifice to ſave ſinners, through a believing application of his merits?

A. He came to be a lamb without ſpot, who, by the ſacrifice of himſelf once made, ſhould take away the ſins of the world: and ſin (as St. John ſaith) was not in him.

Q. Jeſus Chriſt, by the one offering of himſelf, hath perfected for ever them that are ſanctified; but this is by way of juſtification, Heb. x. 11. Our juſtification is indeed perfect now; but our ſanctification, tho' perfect in parts, is not ſo in degree: we are ſanctified throughout, but there ſtill remains a thorough mixture of imperfection. The old man of ſin receives his death's-wound in converſion, but is to die of a lingering conſumption, as the Canaanites were to be driven out of the holy land by little and little; nor are we to expect a perfect inherent righteouſneſs, till the leprous building is demoliſhed, and we are admitted among juſt men made perfect: is it not ſo?

A. Sin was not in Chriſt: but all we the reſt (altho' baptized and born again in Chriſt) yet offend in many things, James iii. 2. *and if we ſay we have no ſin, we deceive ourſelves, and the truth is not in us*, 1 John i. 8.

Q. Can you ſum up the doctrine of Chriſt alone, without ſin, in the words of the article?

A. Chriſt, in the truth of our nature, was made like unto us in all things (ſin only except) from which he was clearly void, both in his fleſh and in his ſpirit. He came to be the Lamb without ſpot, who, by the ſacrifice of himſelf, once made, ſhould take away the ſins of the world. And ſin (as St. John ſaith) was not in him. But all we the reſt (altho' baptized and born again in Chriſt) yet offend in many things; and if we ſay we have no ſin, we deceive ourſelves, and the truth is not in us.

ARTICLE XVI.

Q. OF what does the ſixteenth article treat?

A. Of ſin after baptiſm.

Q. What appears to be meant, in this article, by baptiſm?

A. Not the outward ordinance of baptiſm, or at leaſt not that alone, but the thing ſignified by baptiſm, and that is, regeneration, or the new birth.

Q. Is baptiſm, the outward viſible ſign, ever put in ſcripture for its inward ſpiritual grace, or the new birth?

A. Yes;

A. Yes; in Rom. vi. 3, 4. where the apoſtle, ſpeaking of himſelf and the Roman believers, ſays, "that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death" (that is, ſo many of us as are born again to a new life received from Jeſus Chriſt, are, by the ſaid new birth, dead unto ſin, as Chriſt died for it;) "therefore," continues he, "we are buried with him by baptiſm unto death" (or, by the new birth, become dead to ſin) "that like as Chriſt was raiſed from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life."

Q. But may nothing ſhort of regeneration be implied under the term baptiſm, in the article?

A. With regard to the firſt part of the article, we may perhaps better ſuppoſe only ſuch an underſtanding and profeſſion of religion as a mere formal or nominal chriſtian may attain to by the force of education, &c. that hath been baptized in infancy; or ſuch an external profeſſion of the goſpel as may have been the ground of taking an adult perſon into the church by baptiſm, though he may not have gone beyond the way-ſide, or the ſtony-ground, or, at moſt, the thorny-ground hearer.*

Q. But

* If the reader deſires to know what the peculiar attainments of theſe ſeveral hearers are, Mr. NEWTON, I doubt not, will give great ſatisfaction in the following very ingenious expoſition, containing an epitome of the eccleſiaſtical hiſtory of every nation, and of every pariſh, to which the word of ſalvation is ſent.

"Where-ever the goſpel is preached, the hearers may be claſſed according to the diſtribution in the parable of the Sower: ſome hear without underſtanding or reflection; in ſome, it excites an haſty emotion in the natural affections, and produces an obſervable and ſudden change in their conduct, reſembling the effects of a real converſion

Q. But why do you ſuppoſe that baptiſm, in the article, implies at leaſt ſome external profeſſion of religion?

A. Becauſe the ſcope of the whole ſuppoſes either backſliding or apoſtacy; but there can be neither, without ſome profeſſion to backſlide or apoſtatize from.

Q. It is declared, that every ſin deſerveth damnation, by ſaying, "Curſed is every one that continueth not in all things which are written in the book of the law, to do them," Gal. iii. 10. and that "the wrath of God is revealed from heaven againſt all ungodlineſs and unrighteouſneſs of men," Rom. i. 18. Now if every ſin deſerves damnation and the wrath of God, are there notwithſtanding greater or leſs ſins, which ſhall be puniſhed in a greater or leſs meaſure?

A. Yes; for there is ſin which ſhall be puniſhed with many, and ſin which ſhall be puniſhed with few ſtripes, Luke xii. 40. There is a ſin unto death, and a ſin not unto death, 1 John v. 16. There is a ſin againſt the Father and the Son, which ſhall be forgiven;

converſion to God; but the truth not being rooted in the heart, nor the ſoul united to Chriſt by a living faith, theſe hopeful appearances are ſooner or later blaſted, and come to nothing: others, are really convinced, in their judgments, of the truth and importance of what they hear, but their hearts cleave to the duſt; and the love of the world, the care of what they have, the deſire of what they have not, the calls of buſineſs, or the ſolicitations of pleaſure, choke the word which they ſeem to receive, ſo that it brings forth no fruit to perfection: a part, however, (uſually the ſmalleſt part) who are compared to the good ground, are diſpoſed and enabled, by divine grace, to receive it thankfully, as life from the dead; and though they meet with many difficulties, and, like the corn upon the ground, paſs through a ſucceſſion of trying and changing ſeaſons, yet having the love, promiſe, and power of God engaged on their behalf, in defiance of froſts and blaſts and ſtorms, they are brought to maturity, and, when full ripe, are ſafely gathered into his garner, Matt. iii. 12." Eccle. Hiſt. p. 321.

forgiven; and a ſin againſt the Holy Ghoſt, which ſhall never be forgiven, Mark iii. 28, 29. Luke xii. 10.

Q. The ſin againſt the Holy Ghoſt will be treated of article XVII.; I ſhall now only aſk, whether a profeſſor of the truth, after having been admitted to baptiſm, may not willingly fall into very groſs, ſcandalous, aggravated ſin, without being guilty of the unpardonable ſin againſt the Holy Ghoſt?

A. Not every deadly ſin, willingly committed after baptiſm, is ſin againſt the Holy Ghoſt and unpardonable.

Q. Why then doth the apoſtle ſay, "If we ſin wilfully, after that we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins, but a certain fearful looking for of judgment and fiery indignation which ſhall devour the adverſaries?" Heb. x. 26, 27.

A. We are to diſtinguiſh betwixt the wilful, malicious ſinning of an adverſary againſt received, convincing truth, and the ſins of infirmity, though willingly committed. A perſon may carnally love the ſin, or its procurements, whilſt at the ſame time he hates it as a tranſgreſſion of the law of God; and he may, through infirmity, be prevailed on willingly to commit it, even whilſt he hath the fear of God in his heart: "With the mind" (ſaith the apoſtle) "I myſelf ſerve the law of God; but with the fleſh the law of ſin," Rom. vii. 25. David loved his ſin with Bathſheba, and, thro' infirmity of the fleſh, willingly committed it; whilſt at the ſame time he hated the adultery. Peter loved his curſing and ſwearing, as delivering him from trouble on his Maſter's account; whilſt he hated the horrid profanity of ſuch practices, as well as the baſe treachery of ſuch

ſuch a proceeding. Thus believers have an old man of endwelling ſin which is to be put off, and a new man of inherent grace which is to be put on more and more, until they join the aſſembly of juſt men made perfect, Epheſ. iv. 22, &c. Heb. xii. 23.*

Q. If then every ſin after baptiſm be not the unpardonable ſin, as appears by the falls of David and Peter: will it not follow, that others may be overtaken by the like unhappy circumſtances, and yet be admitted to repentance, as they were?

A. The grant of repentance is not to be denied to ſuch as fall into ſin after baptiſm.

Q. Can you produce a proof of this point in an unregenerate perſon?

A. Yes; in Simon Magus, who, after baptiſm, fell into that horrid ſin, which we from him call ſimony, and had neither part nor lot in the Holy Ghoſt; and yet St. Peter admoniſheth him, ſaying, "Repent therefore of this thy wickedneſs, and pray God, if perhaps the thought of thine heart may be forgiven thee," Acts viii. 22.

Q. What ſays the article touching the falling and riſing again of regenerate perſons?

A. After we have received the Holy Ghoſt, we may depart from grace given, and fall into ſin, and, by the grace of God, we may ariſe again, and amend our lives.

What

* If the ſerious reader deſires to ſee the conflict between the new and old man deſcribed in a moſt maſterly and convincing manner from ſcripture evidence, and particularly from the ſeventh of Romans, he will, I doubt not, meet with perfect ſatisfaction by a peruſal of Mr. ROMAINE's treatiſe on the *Life of Faith*, page 97——114. a book, I can ſay by experience, of unſpeakable uſe, eſpecially to ſuch as are ſharply engaged in the chriſtian warfare, or clouded with doubts and fears, and want a more perfect acquaintance with the covenant of grace.

Q. What then muſt we ſay of thoſe who affirm, that the regenerate can ſin no more; or that, if they fall into ſin, they ſhall not be pardoned upon their repentance?

A. They are to be condemned, which ſay, they can no more ſin, as long as they live here; or deny the place of forgiveneſs to ſuch as truly repent.

Q. Where are your proofs?

A. There need no other, as there can be no better, than the caſes of David and Peter before-mentioned, both of which are in point. They were the greateſt of ſaints; they fell into the greateſt of ſins; and yet we have the cleareſt ſcripture-teſtimony that they both repented, and that their repentance was accepted. 2 Sam. vii. 15. Luke xxii. 32.

Q. But might not David and Peter be peculiarly favoured?

A. 2 Peter i. 20. "No prophecy of ſcripture is of any private interpretation."

Q. But if chriſtians, even the beſt of chriſtians, are liable to fall; is it not the character of all real chriſtians to take heed leſt they fall?

A. It is the ſpecific character of every chriſtian, born from above, to be jealous over themſelves with a godly jealouſy; ſo as to watch over themſelves, and admoniſh one another daily, leſt, by yielding to the temptations of the devil, they ſhould provoke the Holy Spirit to depart, and leave them to their enemies, like Sampſon, ſhorn of his locks, in the hands of the Philiſtines. God puts his fear into their hearts, not only leſt they ſhould abſolutely and totally depart from him, but that they may not be apt partially to decline; for, perſeverence conſiſts in actually perſevering, Jer. xxxii. 40. 2 Cor. v. 14.

Q. Can

Q. Can you give us an account of the forgiveneſs of ſin after baptiſm, according to the article?

A. Not every deadly ſin willingly committed after baptiſm, is ſin againſt the Holy Ghoſt, and unpardonable. Wherefore the grant of repentance is not to be denied to ſuch as fall into ſin after baptiſm. After we have received the Holy Ghoſt, we may depart from grace given, and fall into ſin; and by the grace of God we may riſe again, and amend our lives. And therefore they are to be condemned which ſay they can no more ſin as long as they live here; or deny the place of forgiveneſs to ſuch as truly repent.

ARTICLE XVII.

WHAT doth the ſeventeenth article treat of?

A. Of predeſtination and election.

Q. What is that predeſtination and election which the church treats of in the ſeventeenth article?

A. Predeſtination to life.

Q. Prove that there is a predeſtination to life.

A. Rom. ix. 16. "So then it is not of him that willeth,* nor of him that runneth,* but of God that ſheweth

* Obſerve, though we cannot *will* and *run* of ourſelves, we muſt not ſit idle on that account, and ſay, 'I'll wait God's time, when he ſhall diſpoſe me ſo to do;' but we are to *will* and *run* with all our hearts, as if the whole depended on ourſelves, and yet look by faith to God's covenant mercies in Chriſt for all: "work out your own

ſheweth mercy." And again, Matt. xx. 23. "To ſit on my right hand, and on my left, is not mine to give; but *it ſhall be given to them,** for whom it is prepared of my Father."

Q. When did God's predeſtination of men take place?

A. Predeſtination to life *is the everlaſting purpoſe of God;* a purpoſe commencing *before the foundations of the world were laid.*

Q. Prove that predeſtination is from everlaſting, or before the foundations of the world were laid.

A. Matt. xxv: 34. "Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world." And, Epheſ. iii. 11. "According to the eternal purpoſe, which he hath purpoſed in Chriſt Jeſus our Lord."

Q. But may not God change his purpoſe of ſaving the elect?

A. No; *he hath conſtantly* (or infallibly) *decreed.*

Q. Prove this from the word.

A. John x. 27—30. "My ſheep hear my voice,

own ſalvation with fear and trembling," ſaith the apoſtle; and this, ſays a famous writer, is our duty —"for," adds the apoſtle, "it is God that worketh in you both to will and to do, of his good pleaſure."—This, continues the ingenious expoſitor, is our encouragement. THERON, vol. ii. dial. xvi.

For want of this obſervation, many, I believe, are apt to ſtumble at the doctrines of grace.

* Theſe words in Italics, it may be obſerved, are alſo printed in Italics in our Teſtaments, and therefore not in the original Greek; but if the *for*, that follows them, be tranſlated *to*, which the Greek will equally bear, and the Italics left out, then the ſenſe will be, 'Chriſt does not give eternal life but only to thoſe the Father hath given him,' according to John xvii. 2. Hence note, that it is the peculiar office of the Father to elect; as it is of the Son to redeem; and of the Holy Ghoſt to ſanctify.

and I know them, and they follow me; and I give unto them eternal life, and they ſhall never periſh," * &c. And Matt. xxiv. 24. "If it be poſſible," which ſtrongly expreſſeth an impoſſibility, "they ſhall deceive the very elect." And Luke vii. 23. "Then," in the laſt day, "will I profeſs unto them, I never knew you," that is, I never approved of you: and conſequently all that ever were, are, or ſhall be Chriſt's, will be finally his. And John xiii. 1. "Having loved his own which were in the world, he loved them unto the end." And again, Jer. xxxii. 40. "I will make an everlaſting covenant with them, that I will not turn away from them, to do them good, but I will put my † fear in their hearts, that they ſhall not depart from me."

Q. But may they not backſlide?

A. They may backſlide, but never totally or finally apoſtatize.

* "God does not give, and then take away. He does, indeed, "frequently reſume what he only lent; ſuch as health, riches, "friends, and other temporal comforts: but what he gives, he "gives for ever. In the way of grace, the gifts and calling of God "are without repentance, Rom. xi. 29. he will not repent of be-"ſtowing them; and every attribute he hath, forbids him to revoke "them. The bleſſings of his favour, are that good part which "ſhall not be taken from thoſe that have it," Luke x. 42.

TOPLADY's Caveat.

† This word plainly denotes, that perſeverence hath nothing to do with a ſtate of abſolute carnal ſecurity and ſloth; for hereby it evidently appears, that, as Mr. DE-COETLOGON obſerves in his excellent ſermons on the 51ſt Pſalm, ver. 11, 12. perſeverence conſiſts in actually perſevering; and that, as Mr. BERRIDGE hath ſhewn in a ſtriking manner, in his Chriſtian World Unmaſked, page 194. the little ſerjeant IF is a never-failing, though evangelical guard to this doctrine: "IF ye continue in my word, then ye are my diſciples indeed," John viii. 31. "He that endureth to the end" that is, IF he do this, "the ſame ſhall be ſaved," Matt. x. 22.

apoſtatize from God: for it is declared, Pſal. lxxxix. 30—33. "If his children," the children of our ſpiritual David, "forſake my law, and walk not in my judgments; if they break my ſtatutes, and keep not my commandments: then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes. Nevertheleſs my loving kindneſs will I not utterly take from him: nor ſuffer my faithfulneſs to fail."

Q. Are the counſels of God, with reſpect to *who are the elect*, any-where revealed to us?

A. He hath decreed *by his counſel, ſecret to us.*

Q. Whence do you prove that the future converſion of unbelievers is by a decree ſecret to us?

A. Our Saviour compares the preaching of the goſpel to a net caſt into the ſea, Matt. xiii. 47. but what may be the ſucceſs as to individuals, we are no where told, only aſſured that as many as are ordained to eternal life ſhall believe, Acts xiii. 48. Thus the apoſtle Paul, when at Corinth, was divinely commanded to ſpeak, and not hold his peace, though not informed what particulars were to be thereby ſaved, only he was aſſured that God had much people there, Acts xviii. 9, 10. Hence St. Paul ſays to the believing partner, 1 Cor. vii. 16. "What knoweſt thou, O" believing "wife, whether thou ſhalt ſave thy" unbelieving "huſband? or how knoweſt thou O" believing "man, whether thou ſhalt ſave thy" unbelieving "wife." But this is not written to diſcourage our endeavouring to convert our relatives, friends, &c. by the word and prayer, but to encourage us herein: and therefore it is brought in as an argument againſt putting away. We have account of many prodigal relatives, &c. who appear to have been brought to their father's houſe by earneſt prayer,

after having long rioted, as it were, in a far country; as that great libertine, but afterwards moſt ſeraphic heroe, Colonel Gardner, by the conſtant prayers of his mother and aunt; and the evangelical Auguſtine, from the baſe principles of the maniches, by the cordial entreaties of his mother Monica, who had been told by a miniſter, in the way of conſolation, that a ſon of ſo many prayers and tears could never periſh.

Q. Does God decree to ſave all, or only a ſelect number? What does the article ſay God hath decreed as to this?

A. To deliver from curſe and damnation thoſe whom he hath choſen in Chriſt out of mankind.

Q. Prove that a certain number is choſen out of mankind, and not our whole race.

A. Matt. xxii. 14. "Many are called, but few are choſen." And our Lord did with good reaſon ſay to his diſciples, Luke x. 20. "Rejoice, becauſe your names are written in heaven," when the names of certain others were not written there. And this therefore is another proof.

Q. Man, as a fallen creature, under the curſe of the law, and the dominion of ſin, cannot be choſen for the ſake of any thing in himſelf: for the ſake of whom, then, are we choſen: or, which is the ſame, in whom are we choſen?

A. In Chriſt.

Q. Prove this from ſcripture.

A. Epheſ. i. 5, 6. "Having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will, to the praiſe of the glory of his grace."

Q. What hath God decreed with reſpect to thoſe he hath choſen in Chriſt?

A. To

A. To bring them by Chriſt to everlaſting ſalvation, as veſſels made to honour.

Q. Prove this from the word.

A. Epheſ. i. 4. "According as he hath choſen us in him before the foundation of the world, that we ſhould be holy and without blame before him in love." "And that he might make known the riches of his glory on the veſſels of mercy, which he had afore prepared unto glory," Rom. ix. 23.

Q. What are the tokens whereby we may diſcover, whether we are of the number of the elect?

A. They which be endued with ſo excellent a benefit of God (as predeſtination to life) *be called according to God's purpoſe, by his Spirit working in due ſeaſon.*

Q. Is it enough that the Spirit, working by the word, ſhould powerfully invite and call us to embrace the offers of ſalvation? Does this conſtitute effectual calling?

A. They (not only are powerfully invited and called, ſo as to be indeterminately inclined to accept the offer, but) *through grace obey the calling.*

Q. Prove that the being called is a conſequence or evidence of election, or a general token of, and effectual to ſalvation.

A. Rom. viii. 30. "Whom he did predeſtinate, them he alſo called." And again, Gal. i. 15. "Who ſeparated me from my mother's womb, and called me by his grace." And again, 1 Theſſ. ii. 12. "Who hath called you to his kingdom and glory." And again, 2 Tim. i. 9. "Who hath ſaved us, and called us with an holy calling."

Q. Effectual calling being the firſt, what is the ſecond privilege mentioned in the article as a token of men's election?

A. They be juſtified freely:—according to the eleventh article.

Q. Prove that juſtification is a neceſſary conſequence or token of election and gratuitous ſalvation.

A. Rom. viii. 30. "Whom he did predeſtinate—them he alſo juſtified." And again, Titus iii. 7. "That being *juſtified* by his *grace*, we ſhould be made heirs of eternal life."

Q. What is the third privilege mentioned in the article, as a token of election?

A. They be made the ſons of God by adoption.

Q. Prove that the Spirit of God is in his people, not as a ſpirit of ſlaviſh dread, but a Spirit of adoption, that is, a ſpirit of filial or child-like confidence and love.

A. Rom. viii. 15, 16. "For ye have not received the ſpirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itſelf beareth witneſs with our ſpirit, that we are the children of God." And again, Matt. vi. 9. "After this manner therefore pray ye: OUR FATHER."

Q. What is the fourth privilege mentioned in the article, as a token of election?

A. They be made like the image of his only begotten Son Jeſus Chriſt.

Q. Prove that the being made like the image of God's only begotten Son Jeſus Chriſt, is a token of our election and ſalvation.

A. Rom. viii. 29. "For whom he did foreknow, he alſo did predeſtinate to be conformed to the image of his Son." And again, Epheſ. iv. 24. "And that ye put on the new man, which, after God, is created in righteouſneſs and true holineſs."

Q. What

Q. What is the fifth privilege mentioned in the article, as a token of election?

A. They walk religiouſly in good works:—according to the twelfth article.

Q. Prove that a holy walking is a token of election?

A. Epheſ. ii. 10. "For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before *ordained* that we ſhould walk in them." And again, Titus ii. 11, 12. "For the *grace* of God, that bringeth ſalvation, hath appeared to all men," to the Gentiles now, as well as Jews; "teaching us that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly, in this preſent world."

Q. What is the ſixth privilege mentioned in the article, as a conſequence of election?

A. At length, by God's mercy, they attain to everlaſting felicity.

Q. Prove that the elect, at laſt, thro' mercy, attain to eternal happineſs.

A. 1 Peter i. 5. "Who are kept by the power of God, through faith, unto ſalvation."

Q. Can you put all theſe aforeſaid links of the golden chain of ſalvation together?

A. They which be endued with ſo excellent a benefit of God (as predeſtination to life) be called according to God's purpoſe, by his Spirit working in due ſeaſon: they, through grace, obey the calling; they be juſtified freely; they be made the children of God by adoption; they be made like the image of his only begotten Son Jeſus Chriſt; they walk religiouſly in good works; and at length, by God's mercy, they attain to everlaſting felicity.

Q. What

Q. What effect hath the godly conſideration of predeſtination and our election in Chriſt upon the godly?

*A. The godly conſideration of predeſtination, and our election in Chriſt, is full of ſweet, pleaſant, and unſpeakable comfort to godly perſons.**

Q. What is the particular character of thoſe godly perſons, to whom the godly conſideration of election is ſweet, pleaſant, and unſpeakably comfortable?

A. They are *ſuch as feel in themſelves the working of the Spirit of Chriſt mortifying the works of the fleſh, and their earthly members, drawing up their minds to high and heavenly things.*

Q. For what reaſon is the conſideration of predeſtination ſo ſweet, pleaſant, and unſpeakably comfortable to godly perſons?

A. Becauſe it doth greatly eſtabliſh and confirm their faith of eternal ſalvation to be enjoyed thro' Chriſt.

Q. Prove that the conſideration of election is full of ſweet, pleaſant, and unſpeakable comfort to the godly, in confirming their faith of eternal ſalvation to be enjoyed through Chriſt.

A. Rom. viii. 31, 32, 33, 34. "If God be for us, who can be againſt us? He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things? Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth: who is he that condemneth?"

And

* If this be true, and our venerable reformers and martyrs were not mere fanciful enthuſiaſts in the experimental part of religion; then let thoſe, who deny the doctrine of predeſtination and election, reflect on what a valuable loſs they ſuſtain in denying, and thence neceſſarily forfeiting, the fulneſs of this ſweet, pleaſant, and unſpeakable comfort, that is reaped from the godly conſideration of it.

And again it follows in the ſame chain of argument, ver. 38, 39. "For I am perſuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord." *

Q. For what other reaſon is this doctrine ſo ſweet, pleaſant, and unſpeakably comfortable?

A. Becauſe

* No doubt it will add abundantly to the bleſſed ſatisfaction of the ſaints in heaven, to know they are eſtabliſhed in bliſs, and that it is impoſſible they ſhould loſe their happineſs: then muſt it not add to our ſpiritual ſatisfaction here below, (in proportion to the grounds and evidences we have to believe that we are in a ſafe ſtate) to know, by the word and Spirit of Chriſt bearing witneſs with our ſpirits, that we ſhall moſt certainly be kept by the almighty power of God, through faith, unto eternal ſalvation; and that, as ſurely as we enjoy the firſt-fruits now, ſo certainly ſhall we enjoy the full harveſt hereafter.

"The work which his goodneſs began,
"The arm of his ſtrength will complete;
"His promiſe is Yea and Amen,
"And never was forfeited yet:
"Things future, nor things that are now,
"Not all things below nor above,
"Can make him his purpoſe forego,
"Or ſever my ſoul from his love.

"My name from the palms of his hands
"Eternity will not eraſe;
"Impreſt on his heart it remains
"In marks of indelible grace:
"Yes, I to the end ſhall endure,
"As ſure as the earneſt is given;
"More happy, but not more ſecure,
"The glorify'd ſpirits in heaven."

TOPLADY.

A. Becauſe it doth fervently kindle their love towards God.

Q. How do you prove that the conſideration of predeſtination and election doth kindle the love of godly perſons towards God?

A. The ſame ſcriptures, that juſt now proved the doctrine of election to be calculated to eſtabliſh faith, do alſo prove its tendency to kindle love; for the apoſtle tells us, that faith worketh by love: and therefore love is enkindled by predeſtination, in proportion as faith is ſtrengthened by it.

Q. What effect hath the conſideration of predeſtination upon curious and carnal perſons, lacking the Spirit of Chriſt?

A. For curious and carnal perſons, lacking the Spirit of Chriſt, to have continually before their eyes the ſentence of God's predeſtination, is a moſt dangerous downfall.

Q. What appears to be meant here by curious perſons?

A. This appears to reſpect thoſe that, inſtead of firſt attending to the doctrines of faith and repentance, and embracing the promiſes as offered indefinitely and generally to all, are, thus out of ſeaſon, ſtill curiouſly diſputing with themſelves, whether they are of the elect, or not.

Q. How is the conſideration of predeſtination a dangerous downfall to curious perſons?

A. Thereby *the devil doth thruſt them into deſperation.*

Q. Whence is it that they deſpair?

A. They attend ſimply and only to predeſtination, without believing that the privileges of it belong to them, and ſo look over the general promiſes, becauſe their reaſon cannot ſee how they are conſiſtent with the everlaſting decrees.

Q. What

Q. What does the article appear to mean by carnal perſons?

A. It appears to reſpect ſuch wicked perſons as unthinkingly, or rather preſumptuouſly, trifle with a ſcripture doctrine.

Q. How is the conſideration of predeſtination a dangerous downfall to carnal perſons?

A. Regardleſs of turning to God by repentance, and of embracing by faith the general promiſes offered to all, they fooliſhly give themſelves up to think, or rather preſumptuouſly endeavour to perſuade themſelves, that, if they are elected, they ſhall be brought to repentance; and if they are not, then let them do what they will, there is nothing but hell for them; and thus, outbraving all conviction, they continue to walk on as heedleſs as poſſible in their wickedneſs; or, as the article has it, the devil hereby thruſts them *into wretchleſſneſs of moſt unclean living, no leſs perilous than deſperation.*

Q. But are we to embrace the promiſes as offered to all, conſequently to us among the reſt; or, are we to ſtand diſputing whether they belong to us, or not, and ſo defer the particular application of them to ourſelves?

A. We muſt receive God's promiſes in ſuch wiſe as they be generally * *ſet forth to us in holy ſcripture.*

Q. Does not the Lord ſome-where command Ezekiel to warn Iſrael of their fooliſhly pining away in their ſins without hope, as if they were deſtined to be damned?

A. Yes,

* By this it appears, that though our church holds *particular election*, yet ſhe holds at the ſame time, *general promiſes*, and both being agreeable to the word of God, they are doubtleſs, perfectly conſiſtent.

A. Yes, chap. xxxiii. 10. "Therefore, O thou ſon of man, ſpeak unto the houſe of Iſrael, ſaying, Thus ye ſpeak, ſaying, If our tranſgreſſions and our ſins be upon us, and we pine away in them, how ſhould we then live?"

Q. What is the prophet commanded to ſay to them, in this caſe, in the next verſe?

A. "Say unto them, As I live, ſaith the Lord, I have no pleaſure in the death of the wicked, but that the wicked turn from his way, and live: turn ye, turn ye from your evil ways; for why will ye die, O houſe of Iſrael?"

Q. Here then is a direct proof to the words of the article, even a preſſing command, to lay hold of the general promiſes, when we are at any time in a deſponding condition, or fancy that the particular decrees are againſt us: can you produce any more ſcripture-proofs to the ſame very comfortable purpoſe?

A. Yes, Pſal. cxlv. 9. "The Lord is loving to every man," &c. And again, 1 Tim. ii. 4. "God will have all men to be ſaved, and to come to the knowledge of the truth." *

Q. Is every individual perſon, then, welcome *preſently* to embrace ſalvation by Jeſus Chriſt?

A. Yes,

* "One reaſon why all men are to be prayed for, is, becauſe "there is one God, and that God bears a good will to all mankind. "There is one God, ver. 5. and one only, there is no other, there "can be no other, for there can be but one Infinite. This one "God *will have all men to be ſaved*, i. e. he deſires not the death "and deſtruction of any, Ezek, xxxiii. 11. but the welfare and "ſalvation of all. Not that he hath decreed the ſalvation of all, "for then all would be ſaved; but he hath a good will to the ſal"vation of all, and none periſh but it is their own fault, Matt. "xxiii. 37." HENRY in loc.

A. Yes, every convinced ſinner, that ſhall no longer go about to eſtabliſh his own righteouſneſs, but ſubmit himſelf to the righteouſneſs of God; or that can renounce all dependence in himſelf, as to ſpiritual knowledge and holineſs, and depend henceforth on Jeſus alone as his ſpiritual wiſdom, juſtifying righteouſneſs, ſanctification, and redemption.

Q. Prove that the whole world is welcome to embrace ſalvation by Jeſus Chriſt.

A. Iſai. xlv. 22. "Look unto me, and be ye ſaved, all the ends of the earth."

Q. Prove that the goſpel is to be preached to every individual perſon.

A. Mark xvi. 15. "Go ye into all the world, and preach the goſpel to every creature."

Q. Prove that God is impartial in receiving all that turn to him.

A. Acts x. 34, 35. "Of a truth, I perceive that God is no reſpecter of perſons: but in every nation he that feareth him, and worketh righteouſneſs, is accepted with him."

Q. What are wicked men to think with reſpect to thoſe threatenings or judgments of God or his word, which they obſerve to be particularly pointed at them?

A. That there is nevertheleſs a ſecret reſerve upon their faith and repentance.

Q. Prove this from ſcripture.

A. God commanded Jonah to preach certain deſtruction to Nineveh, to be executed within forty days; yet, upon their repentance, they were ſpared.

Q. Is there in ſcripture no excepted caſe, of men, in this life, to whom ſalvation is offered in vain, without a poſſibility of being accepted?

A. Yes, of ſuch as blaſpheme againſt the Holy Ghoſt.

Q. What appears to be the blaſphemy againſt the Holy Ghoſt?

A. "A blaſpheming of the Spirit of God, in the "teſtimony he hath given to Chriſt and his goſpel; "and a total apoſtaſy from the light and convictive "evidence of the truth of the chriſtian religion."

HENRY on 1 John v. 16, 17.

Q. Whence does this appear to be the blaſphemy againſt the Holy Ghoſt?

A. In that Jeſus ſpoke of this ſin, on occaſion of the Phariſees ſaying, that he caſt out devils by Beelzebub; and whereas theſe miraculous operations of the Spirit were a moſt convincing and undeniable evidence to the truth of our Saviour's holy doctrine, if they ſhould be thus blaſphemouſly obſtinate againſt the truths already given and to be given, * it was a juſt

* "'Tis not all kinds of ſpeaking againſt the perſon or eſſence "of the Holy Ghoſt, or ſome of his more private operations, or "merely the reſiſting of his internal working in the ſinner himſelf, "that is here meant, for who then ſhould be ſaved? It is adjudged "in our law, that an act of indemnity ſhall always be conſtrued "in favour of that grace and clemency which is the intendment of "the act; and therefore the exceptions in the act are not to be "extended further than needs muſt. The goſpel is an act of in-"demnity: none are excepted by name, nor any by deſcription, "but thoſe only that blaſpheme the Holy Ghoſt; which therefore "muſt be conſtrued in the *narroweſt ſenſe*. All preſuming ſinners "are effectually cut off by the conditions of the indemnity, faith "and repentance: and therefore the other exceptions muſt not be "ſtretched far; and this blaſphemy is excepted, not for any defect "of mercy in God, or merit in Chriſt, but becauſe it inevitably "leaves the ſinner in infidelity and impenitency. We have reaſon "to think that none are guilty of this ſin, who believe that Chriſt "is the Son of God, and ſincerely deſire to have part in his merit "and

juſt judgment in God, finally to leave ſuch blaſphemers without the due apprehenſion of any evidence at all.

Q. Prove that the blaſphemy againſt the Holy Ghoſt is unpardonable.

A. Matt. xii. 31, 32. "All manner of ſin and blaſphemy ſhall be forgiven unto men; but the blaſphemy againſt the Holy Ghoſt ſhall not be forgiven unto men. And whoſoever ſpeaketh a word againſt the Son of Man, it ſhall be forgiven him: but whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, nor in the world to come." And again, 1 John v. 16. "There is a ſin unto death."

Q. How ſhall a perſon know that he is not guilty of this ſin?

A. By believing what this ſin, in the nature of it, makes it impoſſible he ſhould believe; or deſiring, what this ſin, in the nature of it, makes it impoſſible

"and mercy. And thoſe who fear they have committed this ſin, "'tis a good ſign they have not. The learned Dr. WHITBY very "well obſerves, that Chriſt ſpeaks not of what was now ſaid or "done, but of what ſhould be, Mark iii. 38. Luke xii. 10. *Who-"ſoever ſhall blaſpheme.* As for thoſe who blaſphemed Chriſt when "he was here upon earth, and called him a wine-bibber, a deceiver, "a blaſphemer, and the like, they had ſome colour of excuſe, be-"cauſe of the meanneſs of his appearance, and the prejudices of "the nation againſt him; and the proof of his divine miſſion was "not perfected till after his aſcenſion: and therefore, upon their "repentance, they ſhall be pardoned; and 'tis hoped they may be "convinced by the pouring out of the Spirit, as many of them "were, who had been his betrayers and murderers. But if, when "the Holy Ghoſt is given, in his inward gifts of revelation, ſpeaking "with tongues, and the like, ſuch as were the diſtributions of the "Spirit among the apoſtles, if they continue to *blaſpheme the Spirit* "likewiſe as an *evil ſpirit*, there are no hopes of them that they "will ever be brought to believe in Chriſt."

HENRY on Matt. xii. 31, 32.

he ſhould deſire; or fearing, what this ſin, in the nature of it, makes it impoſſible he ſhould fear.

Q. What does this ſin, in the nature of it, make it impoſſible for us to believe?

A. That Jeſus is the Son of God.

Q. What does this ſin, in the nature of it, make it impoſſible we ſhould deſire?

A. To have part in Jeſus' merit and mercy.

Q. What does this ſin, in the nature of it, make it impoſſible we ſhould fear?

A. That we have been guilty of it; for one who, through preſumptuous blaſphemy, hath outbraved the evidence of goſpel-truth till he hath brought himſelf abſolutely to diſbelieve it, cannot (as a tempted penitent) fear the reſult of any harm from it.

Q. What may be meant by FORGIVENESS neither in this world, nor in the world to come, juſt now quoted?

A. 'Tis likely that not only God's preſent and eternal diſpleaſure are hereby intended, but eſpecially, that the preſumptuous, obſtinate blaſphemer of the Holy Ghoſt ſhould not only be unpardonable in the Jewiſh church, under which our Saviour lived, but alſo under the diſpenſation of goſpel-grace, which in ſcripture-language is called the world to come, Heb. ii. 5.

Q. Give an account how this ſin was repreſented under the law.

A. Num. xv. 28, &c, "The prieſt ſhall make an atonement for the ſoul that ſinneth ignorantly—but the ſoul that doth aught preſumptuouſly," or ſinneth with an high hand, as the original phraſe is, that avowedly confronts God's authority, and ſets up his own luſts in competition with it; that ſins for ſin-

ning's

ning's ſake, in contradiction to the precept of the law, and in defiance of the penalty; that fights againſt God, and dares him to his worſt, Job xv. 25. that ſins not only againſt knowledge, but deſignedly againſt God's will and glory,* "that ſoul ſhall be cut off from among his people."

Q. How is the ſin againſt the Holy Ghoſt repreſented by the apoſtle, under the diſpenſation of goſpel-grace?

A. As coupled with apoſtaſy, or the falling away from grace, ſo far as the ſtony or thorny-ground hearers were partakers of it; and hence it is called, by divines, a total and final apoſtaſy.

Q. What appears to be the difference betwixt that blaſphemy which our Saviour ſpeaks of, and that which the apoſtle deſcribes?

A. The former is an obſtinate, preſumptuous blaſpheming the Spirit's miraculous atteſtations to the truth of the goſpel; the latter goes not only thus far, but does deſpite alſo to the Spirit of grace through the blood of Chriſt, in ſome ſort experienced in the ſoul.†

* Henry in loc.

† In order to throw light on this, and the ſucceeding queries, it may not be amiſs to ſhew, how far a hypocrite may go, without arriving at ſaving grace; or what is the difference betwixt an unſound hypocrite at beſt, and the ſolid chriſtian: the former may totally apoſtatize, or fall entirely from the grace received, but the latter cannot.

"1. An hypocrite may be enlightened. Some of the ancients "underſtand this of their being baptized; but it is rather to be "underſtood of notional knowledge and common illumination, of "which perſons may have a great deal, and yet come ſhort of "heaven. Balaam was a man whoſe eyes were opened, Num. "xxiv. 3. and yet, with his eyes open, he went down into utter "darkneſs. 2. They may taſte of the heavenly gift, feel ſomething

"of

Q. Let me hear the apoſtle's account.

A. Heb. x. 26—29. "For if we ſin wilfully, after that we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins, but a certain fearful looking for of judgment, and fiery indignation which ſhall devour the adverſaries. He that deſpiſed Moſes' law died without mercy, under two or three witneſſes: of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was ſanctified, an unholy thing, and hath done deſpite to the Spirit of grace?"

Q. Where lies the apoſtaſy of this?

A. In ſinning, that is, relapſing into a courſe * of wilful

"of the efficacy of the Holy Spirit in his operations upon their "ſouls cauſing them to taſte ſomething of religion, and yet be like "perſons in the market, that taſte of what they will not come up "to the price of, and ſo take but a taſte and leave it. Perſons "may taſte religion, and ſeem to like it, if they could have it upon "eaſier terms than denying themſelves, and taking up their croſs "and following Chriſt. 3. They may be made partakers of the "Holy Ghoſt, that is, of his extraordinary and miraculous gifts; "they may have caſt out devils in the name of Chriſt, and done "many other mighty works. Such gifts, in the apoſtolic age, were "ſometimes beſtowed upon thoſe that had no true ſaving grace. "4. They may taſte of the good word of God; they may have "ſome reliſh of goſpel-doctrines, may hear the word with pleaſure; "they may remember much of it, and talk well of it, and yet ne-"ver be caſt into the form and mould of it, nor have it dwell richly "in them. 5. They may taſte the powers of the world to come, "they may have been under ſtrong impreſſions concerning heaven "and hell; ſome deſires of heaven and dread of going to hell. "Theſe lengths hypocrites may go, and, after all turn apoſtates,"

HENRY on Heb. vi. 4. 5.

* A ſound believer may relapſe into a courſe of ſin, as David for a longer, and Peter for a ſhorter ſpace of time; but, in ſuch, the work

wilful or preſumptuous ſinning, after having received the knowledge of the truth, and being ſanctified by the blood of the covenant, ſo far as the ſtony or thorny-ground hearers may be ſuppoſed to be.

Q. Where lies the blaſphemy againſt the Spirit?

A. In ſinning *wilfully*—in being avowed *adverſaries*—in *treading under foot the Son of God*—in *counting the blood of the covenant wherewith he was ſanctified, an unholy thing*—and in *doing deſpite to the Spirit of grace.*

Q. What ſort of ſinner do theſe particulars make, when put together?

A. A wilful, deſpiteful adverſary againſt the blood of the Son of God, and the Spirit of grace.

Q. How ſhall a perſon know that he is not the ſinner here deſcribed?

A. Either by the conſciouſneſs of not being that obſtinate, malicious enemy to Chriſt the ſcripture delineates, or by that of being ſincerely deſirous not to be ſuch.

Q. But cannot you prove that a ſincere deſire not to be an enemy to Chriſt (which is, in other words, a ſincere deſire of his friendſhip and favour) when evidenced by a deep, mourning, and humble ſenſe of ſin, with a longing and praying for pardoning mercy through that blood which cleanſeth from all ſin, 1 John i. 7. cannot you, I ſay, prove this to be a true token of ſaving grace?

A. Yes: this appears by the caſe of the poor publican: and the lip of truth hath pronounced a bleſſing

work of grace ſtill remains, and will finally prevail, though the Spirit is grieved or quenched, and his more active influences for the preſent withdrawn; therefore David prays not as one utterly forſaken of the Spirit, but that he may not be ſo, Pſal. li. 11. but the relapſes of a hypocrite may be both total and final.

bleſſing on all ſuch mourners for ſin as this publican, Matt. v. 4.

Q. The literal reading of the original of Heb. x. 26, &c. is, There remaineth no more ſacrifice for ſins (that is, when the blood of Chriſt is finally rejected) but fiery indignation, and a certain looking for of judgment: but can there be a certain looking for of judgment, and, at the ſame time, no ſincere deſire to love the Lord Jeſus Chriſt, and forſake ſin?

A. The devil trembles at the judgments of God, yet continues a devil ſtill, without any ſuch deſires; for he remaineth ever a malicious enemy to Chriſt and his goſpel: and, however blind and hardened in infidelity men may be on this ſide eternity, yet as Burkitt ſays, 'the minds of wretched apoſtates are oft times filled with dreadful expectations of approaching wrath,' while, notwithſtanding, they ſtill reſolve to perſiſt in their wicked ways. But "who is among you that feareth the Lord, that obeyeth the voice of his Servant," that Servant who was obedient unto death for our ſalvation, "that walketh in darkneſs, and hath no light," or, in a ſtate of gloomy trial and temptation? "let him truſt in the name of the Lord, and ſtay" for ſupport and comfort "upon HIS God," Iſai. l. 10. for he ſtill abundantly pardons.

Q. May not a profeſſor, a ſtony or thorny-ground hearer, fall away, and totally too, without falling finally, that is, without committing the unpardonable ſin in his fall?

A. So that paſſage in the ſixth of Hebrews, beginning at the fourth verſe, is, I believe, generally underſtood, though ſome underſtand this alſo to contain the ſin againſt the Holy Ghoſt.

Q. Produce the paſſage.

A. "For

A. "For it is impoſſible for thoſe who were once enlightened, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt, and have taſted the good word of God, and the powers of the world to come; * if they fall away, to renew them again unto repentance: ſeeing they crucify to themſelves the Son of God afreſh, and put him to an open ſhame," &c.

Q. Give your reaſons why this apoſtaſy does not contain the ſin againſt the Holy Ghoſt.

A. Becauſe here is no mention of ſinning wilfully, and of doing deſpite to the Spirit of grace, &c. as in the tenth chapter, but only of a bare falling away; which may be through gradual decays, and, as the context intimates, for want of diligence, and going forward, till they are not only were they began, but in a ſtate from which it is vaſtly more difficult to be recovered.

Q. What aggravates the ſin of apoſtaſy?

A. The denying Chriſt, after having once owned him; which is a practical declaration of the not finding, upon trial, any benefit by his goſpel. This is the cauſe of open and public ſhame to Jeſus, and his ſalvation; and therefore is, as the apoſtle defines it, a certain crucifying of the Son of God afreſh.

Q. What appears to be the ſtate of theſe laſt-mentioned apoſtates, with regard to goſpel-grace?

A. It appears that they have the like averſion to Chriſt, which they had before illumination, tho' much worſe in degree.

Q. If this apoſtaſy is not final, or, if it is poſſible for men, thus fallen, again to be recovered, and not only

* See this explained in a preceding note.

only recovered, but ſavingly converted; what reaſon have you to offer, why it is ſaid to be impoſſible to renew them again to tepentance?

A. The ſame reaſon that our bleſſed Saviour had for declaring the impoſſibility of rich men's entering into the kingdom of heaven; and that is, the peculiar and almoſt inſuperable difficulties that lie in their way. But if he added in that caſe, why may not we in this?——What is impoſſible to men, is poſſible to God.

Q. Wherein lies the difficulty of the apoſtate's ſalvation, and the utter impoſſibility of ſaving thoſe that are guilty of blaſpheming the Holy Ghoſt, or doing deſpite to the Spirit of grace? Is there any defect in the mercy of God, or merit of Jeſus Chriſt, that is the ground of ſuch difficulty or impoſſibility?

A. By no means.

Q. Give the reaſon.

A. Becauſe this would derogate from the infinitude and all-ſufficiency of both.

Q. Prove the all-ſufficiency of Chriſt's ſalvation.

A. 1 Tim. ii. 6. "He gave his life a ranſom for all;" * that is, ſays an expoſitor, "As the mercy of "God extends itſelf to all his works, ſo the media-"tion of Chriſt extends itſelf thus far to all the "children of men, that he paid a price ſufficient for "the ſalvation of all mankind." HENRY in loc.

Q. What then is the true ground of ſuch difficulty and impoſſibility?

A. It lies in man's own wilful infidelity and impenitency

* The firſt, fourth, and fifth verſes of this chapter appear to me clearly to illuſtrate each other: we muſt *pray for all* becauſe *God will have all men to be ſaved*; and the ground of all this is, *Chriſt gave himſelf a ranſom for all.*

penitency, and therefore our Saviour complains, "Ye will not come to me, that ye may have life."

Q. Why may Chriſt, as the Lamb of God, be ſaid to take away the ſin of the world, John i. 29.* to

* "The extent of the atonement is frequently ſet forth, as if a "calculation had been made, how much ſuffering was neceſſary "for the Surety to endure, in order exactly to expiate, the aggre- "gate number of all the ſins, of all the elect; that ſo much he "ſuffered preciſely, and no more; and that when this requiſition "was completely anſwered, he ſaid, it is finiſhed, bowed his head, "and gave up the ghoſt, John xix. 30. But this nicety of com- "putation does not ſeem analogous to that unbounded magnificence "and grandeur, which overwhelms the attentive mind, in the con- "templation of the divine conduct in the natural world. When "God waters the earth, he waters it abundantly, Pſal. lxv. 10. "He does not reſtrain the rain to cultivated or improveable ſpots, "but, with a profuſion of bounty worthy of himſelf, his clouds "pour down water with equal abundance, upon the barren moun- "tain, the lonely deſert, and the pathleſs ocean. Why may we "not ſay with the ſcripture, that Chriſt died to declare the righte- "ouſneſs of God, Rom. iii. 26, 27. to manifeſt that he is juſt in "juſtifying the ungodly who believe in Jeſus? And for any thing "we know to the contrary, the very ſame diſplay of the evil and "demerit of ſin, by the Redeemer's agonies and death, might have "been equally neceſſary, though the number of the elect were "much ſmaller, than it will appear to be, when they all meet be- "fore the throne of glory. If God had formed this earth for the "reſidence of one man only; had it been his pleaſure to afford him "the ſame kind and degree of light which we enjoy; the ſame "glorious ſun, which is ſufficient to enlighten and comfort the "millions of mankind, would have been neceſſary for the accom- "modation of that perſon. So, perhaps, had it been his pleaſure "to ſave one ſinner, in a way that ſhould give the higheſt poſſible "diſcovery of his juſtice, and of his mercy, this could have been "done by no other method, than that which he hath choſen for "the innumerable multitudes, who will, in the great day, unite in "the ſong of praiſe, to the Lamb who loved them, and waſhed "them from their ſins in his own blood. As the ſun hath a ſuf- "ficiency of light for eyes, (if there were ſo many capable of be- "holding

to be a propitiation for the ſins of the whole world, 1 John ii. 2. to taſte death for every man, Heb. ii. 9. and to give himſelf a ranſom for all, 1 Tim. ii. 6. when he himſelf ſays, in an apparently limited ſenſe, that he gave his life a ranſom for many, Matt. xx. 28.

A. It may imply the ſufficiency of his ſacrifice for the ſalvation of all men, while it is ſpecially and effectually applied only to believers, or to thoſe that are or ſhall be effectually inclined to come unto the Father by Jeſus Chriſt.

Q. Why does our great and gracious Interceſſor ſay, John xvii. 9. "I pray not for the world, but for them which thou haſt given me," when we are alſo told that God will have all men to be ſaved and come to the knowledge of the truth, 2 Tim. iii. 7. having no pleaſure in the death of a ſinner, Ezek. xxxiii. 10.?

A. When Chriſt ſays, "I pray not for the world," he does not mean the world of mankind in general, for he prays, ver. 21. that the world might believe the Father had ſent him. Nor does he mean the Gentiles in diſtinction from the Jews; but the world is here oppoſed to the elect, who are given to Chriſt out of the world. The Lord perfectly knowing them that are his, he eyes particularly them that were given him out of the world, extracts them; and then take the world for the remaining heap of rejected, worthleſs

"holding it) equal in number to the leaves upon the trees and the "blades of graſs that grow upon the earth; ſo in Jeſus the ſun of "righteouſneſs, there is plenteous redemption, he is rich in mercy "to all that call upon him, Pſal. cxxx. 7. Rom. x. 12. and he "invites ſinners, without exception, to whom the word of his "ſalvation is ſent, even to the ends of the earth, to look unto him, "that they may be ſaved, Iſai. xlv. 22." NEWTON's Meſſiah.

leſs chaff, and Chriſt neither prays for it, nor dies for it, but abandons it, and the wind drives it away. But take the world for an heap of unwinnowed corn in the floor, and God loves it, Chriſt prays for it, and dies for it, for a bleſſing is in it: And accordingly, as Henry further obſerves from ver. 21. and 23. Chriſt ſhows his good-will to the world of mankind in general. Herein he is of his Father's mind, as we are ſure he is in every thing, that he would have all men to be ſaved, and to come to the knowledge of the truth, 1 Tim. ii. 4. 2 Peter iii. 9. Therefore 'tis his will (according to the tenor of John xvii. 21. 23.) that all means poſſible ſhould be uſed, and no ſtone left unturned, for the conviction and converſion of the world. We know not who are choſen, but we muſt in our places do our utmoſt to further men's ſalvation, and take heed of doing any thing to hinder it.* See HENRY in loc.

* Reader, if you wiſh, in ſimplicity, to underſtand the mind and will of God in his word, when you peruſe your bible, do not ſuppoſe that you can wade the waters of the ſanctuary in every place, or ſound the depth of all that you read; for, as there are impenetrable ſecrets in nature, ſo you may expect here to meet with incomprehenſible myſteries. You may expect however, to find a wonderful harmony through the whole, moſt ſweetly according with the glorious plan of the free unmerited ſalvation of poor ſinners, in the everlaſting love of God the Father, through the merit of his Son Jeſus Chriſt, never rejecting any who are made willing to come unto him, and by the almighty efficacy of the divine Spirit. And look upon the bible as a revelation again to be revealed to your ſoul, without which it is impoſſible you ſhould underſtand it to purpoſe, according to that notable declaration, 1 Cor. ii. 14. "The natural man receiveth not the things of the Spirit of God, for they are fooliſhneſs to him: neither can he know them, becauſe they are ſpiritually diſcerned." See alſo Matt. xi. 25—27. Therefore, in reading of the goſpel ſalvation, let your prayer be that of David, Pſal. cxix. 18.

Q. What is the ſpecial antidote or preſervative againſt apoſtaſy?

A. The fear of God ruling in the heart, or ſuch juſt and awful apprehenſions of the holineſs, majeſty, and wrath of God againſt ſin, as will, when tempered with faith in Chriſt's all-ſufficient merits, cauſe us to be ever jealous over our hearts and ways, leſt we offend ſo great and good a Benefactor, or ſeem to come ſhort of the promiſed reſt.

Q. Prove that ſuch fear is the grand preſervative againſt apoſtaſy.

A. Jer. xxxii. 40. "I will put my fear into their hearts, that they ſhall not depart from me."

Q. What other graces are chiefly inſtrumental towards perſeverence?

A. Diligence, faith and patience.

Q. Prove this.

A. Heb. vi. 12. "Be not ſlothful, but followers of them, who through faith and patience inherit the promiſes."

Q. What is that judicial blindneſs, or hardneſs of heart, againſt goſpel-grace, ſo frequently mentioned in ſcripture; and that does not appear to be connected with the aforeſaid apoſtaſy, or the unpardonable ſin?

A. Such judicial blindneſs, or hardneſs of heart againſt goſpel-grace, is the judgment of God upon a people or a perſon that hears the goſpel, and ſtill continues obſtinately to reject it.* *Q.* Give

18. "Open thou mine eyes, that I may behold wondrous things out of thy law:" or that of Elihu, Job xxxiv. 32. "That which I ſee not, teach thou me;"——depending on that precious promiſe, James i. 5. "If any of you lack wiſdom, let him aſk of God, that giveth to all men liberally, and upbraideth not: and it ſhall be given him."

* Where-ever we read in ſcripture, of God's blinding the eyes, or hardening the heart of any perſon or people, if we examine into their

Q. Give an inſtance.

A. This appears to be the caſe of Jeruſalem, which our Lord with tears lamented, ſaying, Luke xix. 42, "If thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

Q. Will not thoſe places, which have the goſpel preached to them, have more to anſwer for than thoſe that have not?

A. The ſcripture is very clear in the affirmative of this.

Q. Give an inſtance.

A. Our Saviour declares, It will be more tolerable for Tyre and Sidon, Sodom and Gomorrah, than for ſeveral impenitent cities of Iſrael: becauſe the latter had precious opportunities of knowledge and grace, which the others had not, Matt. x. 14, 15. xi. 20, 21, 22.

Q. Suppoſe

their character or previous behaviour, we ſhall have the greateſt reaſon to conclude it to be a judgment for their own firſt blinding and hardening themſelves in wilfully rejecting the offers of mercy: ſo it is ſaid, 2 Theſſa. ii. 10, 11. "becauſe they received not the love of the truth, that they might be ſaved——for this cauſe, God ſhall ſend them ſtrong deluſion, that they ſhould believe a lie." Pharaoh hardened his heart againſt the groans and cries of the oppreſſed Iſraelites, and ſhut up his bowels of compaſſion from them; after which, God, in a way of righteous judgment, hardened his heart againſt the conviction of the miracles, and the terror of the plagues. It is a common obſervation, that God adapts the judgment to the ſin, and that not only as to proportionable ſeverity, but in comparative reſemblance. So Pharaoh and his people, who took counſel to drown the Iſraelitiſh children in the river Nile, were themſelves drowned in the Red Sea: and thoſe then, who, againſt the light of the goſpel, ſhut their eyes, and harden their hearts, may expect to have their eyes ſhut, and their hearts hardened; for as, on the one hand, it is promiſed, that *to him that hath, ſhall be given*; ſo, on the other, it is threatened, that *to him that hath not, ſhall be taken away even that he hath.*

Q. Suppoſe a perſon, or a people, ſtill to live in impenitence, though they have long ſat under the goſpel's joyful ſound; how ſhall they know that the things of their peace are not, or continue not to be, judicially hid from their eyes?

A. Behold, now is the accepted time, behold, now is the day of ſalvation," 2 Cor. xi. 2. implying, that this day laſts as long as the preaching of the goſpel at any time is held forth to ſtir us up to attentive and ſerious thoughts concerning our ſalvation; and as long as affliction, or whatever other means, are at any time ſent to awaken the conſcience to ſeek after God.

Q. How does the awakening of the conſcience, to ſeek after God, prove that the day of grace is not yet over?

A. Becauſe, to ſeek after God, is a work of the Spirit, and not of nature, according to Rom. iii. 11. and, of conſequence, a proof that he yet ſtriveth with us, in order to our ſalvation.

Q. Are we, in our actions, to have any reſpect to the ſecret things of God, which he hath concealed from us? or are we to follow implicitly his revealed will? As for inſtance, is it right at any time to ſuppoſe, that we are not elected, or that we are judicially hardened, &c. and thereby diſcourage ourſelves from doing thoſe things, without which we cannot be ſaved, as reading or hearing, praying, repenting, believing, obeying? or becauſe God hath appointed (Job vii. 1.) or determined (chap. xiv. 5.) the time of our death; ought this to make us a whit the leſs careful in the performance of that natural, indiſpenſable duty of uſing the means to preſerve life?

A. In our doings, that will of God is to be followed, which

which we have expreſsly declared to us in the word of God.

Q. Prove this from ſcripture.

A. Deut. xxix. 29. "The ſecret things belong unto the Lord our God; but thoſe things which are revealed, belong unto us and to our children for ever, that we may do all the words of this law."

Q. Prove that the means are abſolutely neceſſary to accompliſh the end.

A. St. Paul tells his ſea-faring companions this divine decree, Acts xxvii. 22. "There ſhall be no loſs of any man's life among you;" notwithſtanding, ſuch loſs could not be prevented without the neceſſary means; for he tells them, ver. 31. "Except theſe" (viz. the ſailors that were about to eſcape in the boat) "Except theſe abide in the ſhip, ye cannot be ſaved."

Q. Now we have gone through the article, permit me to aſk you a queſtion or two, by way of inference.——Why is ſo great offence taken at the doctrine of predeſtination, if the promiſes notwithſtanding are offered to all: and God hath declared, that he is not willing that any ſhould periſh, but would have all men to be ſaved?

A. The offence appears to be taken from looking on predeſtination, excluſively conſidered, and for want of duly weighing the whole article together, or putting the general promiſes, as it were,* in one ſcale, to balance with particular election in the other.

* It is the general promiſe, and God's willing all men to be ſaved, that gives plauſibility to what is termed a doctrine oppoſite to particular election, viz. univerſal redemption; and cauſes ſo very many profeſſors to adopt that opinion, while they neglect the other ſide of the queſtion, on account of the ſeeming contradiction. But general

Q. What have you to ſay to thoſe who charge God with partiality, and ſay, that becauſe he hath mercy on whom he will have mercy, and whom he will he hardeneth, therefore he hath no reaſon to find fault with any, for who hath reſiſted his will?

A. We

general promiſes we ſhall, I think, acknowledge not inconſiſtent with particular election, if we be but humble and faithful enough to acknowledge with the apoſtle, that there is an unſearchable depth in God's judgments, and that his ways are paſt finding out. Hence note, if univerſal redemptioniſts, in holding that ſalvation is welcome to all, believe at the ſame time, that all is of free grace, and that the whole work of wiſdom, righteouſneſs, and ſanctification, is from the Lord, and that we have no power to help ourſelves, then they virtually hold predeſtination, and their difference from thoſe that hold it is only in words. But it behoves all who profeſs free grace, and deny predeſtination, to be careful that it is free grace indeed which they hold; as they ſurrender up one of the prime bulwarks of that doctrine, and are ſo far to be ſuſpected. If they maintain, that it is in ſome meaſure of him that willeth, or of him that runneth, (in the very direct negative of which, the apoſtle deſcribes the doctrine of predeſtination) then free grace is no more. For, if we are ſaved by any will, endeavours, or works of our own (it matters not, whether in whole or in part,) then ſhould we have room for boaſting, which the apoſtle, more than once, expreſsly tells us is excluded in the plan of ſalvation by free grace. "If it be of works, then it is no more of grace," Rom. xi. 6. And the law is not of faith, Gal iii. 12. that is, works and grace, law and faith, will not mix and incorporate together, ſo as to conſtitute a compound of ſalvation. We muſt never wear a garment made of that linen and woollen together, if we would be clothed in a robe of ſpotleſs righteouſneſs, which will ſtand the examination of a God of infinite juſtice and purity. Such a robe is to be had only of free, pure grace. We muſt put our whole truſt and confidence in what Jeſus hath done and ſuffered, as the only meritorious ground and ſpring of the juſtification, ſanctification, and glorification of loſt ſinners, who naturally ſeek him not: any other ingredient will conſtitute what the pious biſhop LATIMER calls a mingle-mangle, and utterly deſtroy the freeneſs of grace. Chriſt will have no rivals in the glorious work of ſaving ſinners.

He

A. We can have no better anſwer to give, than that of the apoſtle, to this very objection, Rom. ix. 20. "Nay but, O man, who art thou that replieſt againſt God? Shall the thing formed ſay to him that formed it, Why haſt thou made me thus?"

Q. What have you to reply to thoſe who charge you with inconſiſtency, for ſaying, on the one hand, that God hath from everlaſting choſen a ſelect number in Chriſt to ſalvation; and, on the other, that he makes an offer, and bears a good will to the ſalvation of all, not being willing that any ſhould periſh?

A. To all the ſecret, unfathomable myſteries of providence and grace, the ſame apoſtle, furniſheth us with the beſt reply, Rom. xi. 33. "Oh the depth of the riches both of the wiſdom and knowledge of God! How unſearchable are his judgments, and his ways paſt finding out!"

Q. But if all things follow from God's decree, and even thoſe actions which include ſin, for it is ſaid, that Chriſt was delivered by the determinate counſel and foreknowledge of God, Acts ii. 23.; and we pray, that God may not lead us into temptation; have you no reaſon to offer, that God, notwithſtanding, ſtands clear from the fault of our ſins?

A. Yes: becauſe, though God hath decreed ſuch actions

He will be a *whole Saviour*, or *no Saviour*. He will be *all*, or *nothing*. But now, if free grace, really ſuch, and election, are identically the ſame thing; if it is impoſſible to hold the one, without maintaining the other profeſſedly or virtually; then let not thoſe, who hold both, with-hold communion from thoſe who hold the former only; nor thoſe who hold the former only, deny the right-hand of fellowſhip to thoſe who maintain both. Let them not fall out in their way Zion-ward, for they are brethren in Chriſt, and ſhall both arrive ſafe to the bliſful manſions of Paradiſe, if they indeed believe and act agreeably to their profeſſions.

actions, yet the ſin thereof he hath decreed no farther than permiſſively. The fault ſtill lies wholly on the creature's free will; whence this ſaying of an excellent divine, "Man's will is as free as if there were "no predeſtination; whilſt the decrees of God are "as infallible, as if there were no liberty." BOSTON.

Q. Prove that God is clear from the fault of ſin, and ſo muſt only have decreed it permiſſively.

A. James i. 13, 14, 15. "Let no man ſay, when he is tempted, I am tempted of God; for God cannot be tempted with evil" (i. e. with any allurement there is in ſin,) "neither tempteth he any man. But every man is tempted, when he is led away of his own luſt, and enticed. Then when luſt hath conceived, it bringeth forth ſin; and ſin, when it is finiſhed" (i. e. in the deliberate outward action, and ſo becomes predominant,) "bringeth forth death," or will, without repentance, certainly iſſue in eternal death, the wages of ſin. Thus ſin and death are here expreſsly declared to be from ourſelves, as, in the following verſes, every good and perfect gift is pronounced to be of God's free donation and grace.

Q. Can you ſum up the doctrine of predeſtination and election, in the words of the article?

A. Predeſtination to life is the everlaſting purpoſe of God, whereby (before the foundations of the world were laid) he hath conſtantly decreed by his counſel, ſecret to us, to deliver from curſe and damnation, thoſe whom he hath choſen in Chriſt out of mankind, and to bring them by Chriſt to everlaſting ſalvation, as veſſels made to honour. Wherefore they which be endued with ſo excellent a benefit of God, be called according to God's purpoſe, by his Spirit working in due ſeaſon: they through grace obey the calling: they be juſtified freely: they be made

ſons.

ſons of God by adoption; they be made like the image of his only begotten Son Jeſus Chriſt: they walk religiouſly in good works, and at length, by God's mercy, they attain to everlaſting felicity.

As the godly conſideration of predeſtination, and our election in Chriſt, is full of ſweet, pleaſant, and unſpeakable comfort to godly perſons, and ſuch as feel in themſelves the working of the Spirit of Chriſt, mortifying the works of the fleſh, and their earthly members, and drawing up their minds to high and heavenly things, as well becauſe it doth greatly eſtabliſh and confirm their faith of eternal ſalvation, to be enjoyed through Chriſt, as becauſe it doth fervently kindle their love towards God: ſo, for curious and carnal perſons, lacking the Spirit of Chriſt, to have continually before their eyes the ſentence of God's predeſtination, is a moſt dangerous downfall, whereby the devil doth thruſt them either into deſperation, or into wretchleſſneſs of moſt unclean living, no leſs perilous than deſperation.

Furthermore, we muſt receive God's promiſes in ſuch wiſe as they be generally ſet forth to us in holy ſcripture: and in our doings, that will of God is to be followed, which we have expreſsly declared unto us in the word of God.

POSTSCRIPT

TO THE XVIIth ARTICLE.

IT is no unneceſſary caution, which I have heard aſcribed to Dr. Watts, viz. that we ought firſt to go to the grammar-ſchool of faith and repentance, before we enter the college of predeſtination. The reaſon

reaſon is obvious: we cannot be made partakers of that unſpeakable comfort which there is in predeſtination, before we repent and believe. What good will an eſtate do us, though ever ſo large and fair, if we have no title to it? or what comfort can there be, where there is no enjoyment? Yet the concluſion of this article may ſerve to ſet the young inquirer right, with regard to the natural prejudices he is apt to conceive againſt the doctrine, by informing him, that the door of ſalvation is open *generally* to all, or that God hath no pleaſure in the damnation of the wicked, but willeth the ſalvation of all men. And though a ſinner, that wanteth the tokens, cannot derive comfort from election as an experienced believer, nor have any buſineſs with that doctrine as teaching him whether he is to be ſaved or not; yet ſtill it hath its uſe to ſinners, unconverted inquiring ſinners, as informing them of the firſt and moving cauſe of their juſtification and ſalvation. If they want to know what it was that moved God to ſend his Son to die for loſt ſinners; it is the deſign of this precious doctrine to inform them, that it was the free, everlaſting love of God the Father, and ſo it will direct them from what quarter to look for health and ſalvation, even from free grace, and not from any deſervings of their own: "For the children being not yet born, neither having done any good or evil, that the purpoſe of God according to election might ſtand, not of works, but of him that calleth," Rom. ix. 11. Surely if, according to this text, election be a proof of ſalvation without works, it proves the point moſt abſolutely indeed; for what works can we have to plead, before we have done good or ill? Well therefore may we cry out, with reſpect to the ſpiritual building

building of believers in Chriſt, as the prophet foretells it ſhould be done, with regard to that other building of earthly materials, which was typical of this ſpiritual one—Grace, grace unto it! Well may we ſay, that predeſtination is one of the greateſt bulwarks of free grace.

Notwithſtanding particular election, the concluſion of the article tells us, (as aboveſaid) that we are to take God's promiſes *generally*. Agreeably therefore to that term, I have endeavoured to ſet forth God's univerſal good-will and mercy, as far as the ſcripture will bear me out, not fearing the charge of inconſiſtency, where God is to be the reconciler.——If the fataliſt on one hand, or free-willer on the other, ſhould find fault with what is advanced, we have no other arbiter but the law and the teſtimony, Iſai. viii. 20. If our determinations reſpecting ſcripture-truth proceed from our own reaſon or conceit, independent on, and contrary to, the tenor of ſcripture, that reaſon or conceit is, in the balance of the ſanctuary, lighter than vanity.

Perhaps ſome may aſk, What is a fataliſt? and how does he differ from a predeſtinarian? A fataliſt, in the ſenſe of orthodox divines, I take to be one, who holds that God hath decreed the ſalvation of the elect, and damnation of the reprobate, in ſuch wiſe as to ſay, 'It is vain for any perſon to concern himſelf about ſalvation; for if the decree be in his favour, he ſhall, without all peradventure, be ſaved; but if againſt him, he muſt inevitably be loſt;' and therefore denieth that God beareth a good-will to all men, not deſiring the death of a ſinner. A predeſtinarian, in the analogy of ſcripture, is one that holds the abſolute decree with regard to the ſalvation of men, irreſpective

tive of good or ill in them, according to Rom. ix. 11. that God may have the ſovereign, unrivalled glory of the gracious work; yet, notwithſtanding, in acquieſcence to the unfathomable myſtery * of the divine counſels, he holds, that we are juſtly accountable, as probationers, for the general ſtrivings of the Spirit under ordinances, providences, and the univerſal offer of mercy, founded on God's good-will to all men, in that he deſireth not the death of a ſinner, which, as they are gracious means of bringing ſinners to Chriſt, ſo will they leave thoſe, who are finally obſtinate and hardened, without excuſe.

That, notwithſtanding theſe ſeeming contradictions, predeſtination is abſolute, appears evident from that objection raiſed againſt it, Rom. ix. 19. "Thou wilt ſay then unto me, Why doth he yet find fault, for who hath reſiſted his will?" hereby owning, that this objection would naturally ariſe from the obvious arguings of human reaſon, but which would have no plauſibility to ſupport it, if predeſtination were not abſolute. Nor does the apoſtle go about to prove, that the objector had not really reaſon on his ſide, according to its preſent apprehenſion. Neither attempteth he at all logically to ſhew, farther than by the right of the divine ſovereignty,† that this doctrine is

* This may be repreſented by the appearance of a wheel in the middle of a wheel, in Ezekiel's viſion of the myſterious ways of providence, chap. i. 16. an emblem of intricacy, perplexity, and unaccountableneſs; but, though one wheel may ſeem to turn contrary to another, both move to the ſame place: all God's purpoſes move in righteous and harmonious conjunction to the ſame juſt and glorious end.

† However it is to be noted, that even the veſſels of wrath, ver. 22. are endured with much long-ſuffering; by which it appears, that they are probationers, and are not loſt for want of God's good-will to ſave, and conſequently that there is no fatality in the caſe.

is nevertheleſs conſiſtent with God's juſtice. On this argument of the divine ſovereignty, he ſilences the objection with a "Nay but, O man, who art thou that replieſt againſt God?" ver. 20. that is, this doctrine ſtands in the word of God; and what man dare then deny the truth or righteouſneſs of it? Though reaſon may fancy predeſtination to be repugnant to God's juſtice, as the apoſtle ſignifies it will, in the 14th verſe alſo; yet he there ſtrongly aſſures us, that reaſon itſelf is miſtaken: "What ſhall we ſay then," ſays he (meaning as to the equity of this doctrine) "is there unrighteouſneſs with God?" Is there indeed that unrighteouſneſs with God, which we are apt to imagine muſt neceſſarily follow upon the doctrine of predeſtination? To which he anſwers, "God forbid!" for it is impoſſible that the divine decrees ſhould be repugnant to any of the divine attributes. But becauſe this doctrine ſeems to charge God with unrighteouſneſs, doth the apoſtle proceed to prove, that no ſuch doctrine exiſts? Inſtead of this, he proceeds more ſtrenuouſly, if poſſible, than before, to eſtabliſh the reality and ſovereignty of it, till he again brings in the objector, oppoſing him as aboveſaid, ver. 19. But then this, inſtead of checking the aſſurance which he had of the validity of his argument, does only, as it were, whet and ſtimulate him to ratify, exemplify, and confirm it more and more. Where now are thoſe Arians and Socinians, that will believe nothing in religion but what they can comprehend? Where are our Arminian free-willers? Let them join here their brother the objector, in confronting the apoſtle, and try whether God's ambaſſador, with his credentials from heaven, be not too hard for them.

If we conſider the omniſcience and immutability of God, the rationality and certainty of predeſtination will appear ſo evident, that, as it hath been proved, (page 14th of the 4th vol. of the Goſpel Magazine) we ſhall ſee an inconſiſtency in believing a God, if it be denied: for it is a ſelf-evident truth, that nothing can be infallibly foreknown, that is not infallibly predetermined: conſequently God's foreknowledge and omniſcience muſt fall to the ground, if there be no predeſtination. God, then, hath decreed all things; notwithſtanding (as hath been before obſerved) ſin is decreed no farther than in a way of permiſſion, for all the fault or blame of it lies at the door of man's free will; and thus, theologically, the divine juſtice is manifeſtly vindicated on that account. But if we take a ſtep farther, and logically inquire how the fault of ſin juſtly lieth to the charge of man's free will, whilſt God hath predetermined the ſalvation of mankind, irreſpective of good or evil, according to Rom. ix. 11. 18. here, I apprehend, we loſe the bottom, and are conſtrained to cry out, "O the depth!" 'Tis true, we may moſt juſtly and rationally argue, with the apoſtle, that God hath certainly a right to do what he will with his own, as the potter with the clay; and well may we ſay with Eli at all times, "It is the Lord, let him do what ſeemeth him good," without entertaining the leaſt ſhadow of fear that he will do us wrong; for, according to Abraham, "ſhall not the Judge of all the earth do right?" It is utterly, it is infinitely impoſſible he ſhould do otherwiſe. Notwithſtanding, I apprehend the apoſtle does not here attempt logically to ſolve all the difficulty wherewith this doctrine is attended, but only to put a ſtop to our audacious objections by the

the authority and ſovereignty of an infinitely juſt, wiſe, and gracious God, with whom we have no more any right to find fault, than it is impoſſible for him to do us injuſtice. But if the apoſtle waves a direct logical anſwer to the grand objection againſt the ſeeming injuſtice of this doctrine, by ſtill reſolving all into the right of the divine ſovereignty, and that when urged home (by the foreſeen objection of free-willers) to give one, much more have we reaſon to lay aſide the fruitleſs taſk. "What can a man do," ſays Solomon, "that cometh after the king?" meaning, to diſcover whether there be ſomething more than vanity in the world, which this king could not find: with like reaſon may it be ſaid, What can we do, who come after the apoſtle, to ſearch out the logical equity of this doctrine, more than he could? It is not our buſineſs, then, I think, logically to demonſtrate the equity in itſelf,* farther than the apoſtle did, but chiefly to ſet forth the privileges and advantages of it. If it is aſked, what theſe privileges are; I anſwer, that predeſtination, or, which is the ſame, the everlaſting love of God, is the only moving cauſe of our ſalvation, and therefore, as was ſhewn before, one of the greateſt bulwarks of free grace, or of ſecuring the glory of ſalvation to God alone, and the ſure mercies of David to believers. Thus it is full

* I ſay, in itſelf; for if we conſider it in connection with the probatory ſtrivings of the Spirit, the general promiſes of a long-ſuffering God, and his declarative good-will to all, in that he deſireth not the death of a ſinner, this will ſerve to intimate to us the indubitably certain and divine though divinely myſterious rationality of abſolute predeſtination, Rom. ix. 11. till we be divinely enabled, with celeſtial comprehenſion, to ſing the ſong of Moſes and the Lamb, "Juſt and true are thy ways, thou King of Saints." Rev. xv. 3. Pſal. cxlv. 17.

of ſweet, pleaſant, and unſpeakable comfort to godly perſons, as being the bleſſed means, under grace, of eſtabliſhing and confirming their faith of eternal ſalvation to be enjoyed by Chriſt, as well as becauſe it doth fervently kindle their love towards God, according to the article.

Though the gracious offer of ſalvation to all men in a ſtrict ſenſe, and the choice, nevertheleſs, of ſome only in particular, be not reconcileable by the comprehenſion of human reaſon at preſent; yet free grace and election, or predeſtination, are not only reconcileable, but inſeparable, and that by the cleareſt dictates of the preſent light of reaſon and common ſenſe. For if I have any, the leaſt hand in the choice of myſelf to ſalvation, then grace is not free, but abſurdly conditional, ſuſpended on that leaſt thing, whatever it be, as the moving cauſe of my ſalvation: and therefore, No election, no free grace. Again, *vice verſâ*, if grace be free or unconditional, ſuſpended on no moving cauſe or condition by way of merit or qualification in ourſelves, it can ſtand only in election, for there will remain no other moving cauſe of ſalvation. A material or formal cauſe there is beſides, viz. the righteouſneſs of Chriſt. An inſtrumental cauſe there is alſo, viz. faith, the gift of God; but a moving cauſe there muſt be in all the doings both of God and man; and therefore, if free grace is a ſcripture doctrine, election is ſo too. Hence then will ariſe this ſelf-evident maxim: 'A man that holds free grace, muſt either virtually or profeſſedly maintain predeſtination:' or, to the ſame purpoſe, free grace and election, in reality, ever ſtand or fall together.

Election ſtands in *God's good pleaſure* according to the following ſtriking explication of this very ſignificant

ficant ſcriptural phraſe, "That every good gift and every perfect gift is from above, that all natural abilities, providential mercies, and heavenly graces are the gift of God, and that no man can receive any thing except it be given him from above, is a truth which cannot be denied without a flat contradiction of the ſacred ſcriptures. The great diſpute between the advocates for, and the oppoſers of the faith once delivered to the ſaints, is, how, in what way, and upon what account any of mankind become partakers of the ſpecial favours of the grace of God? Some tell us, that they are the reward of the proper exerciſe of their rational powers; and thoſe who tell us ſo, are generally the moſt brutiſh among the people, and make the worſt uſe of them. Others would perſuade us that they are the juſt deſerts of the good works which they perform in obedience to the divine commands. Others again, equally blind and diſtant from the truth, would have us think, that God is bound to give every one, what they call, *common grace*, and that according to their uſe or abuſe of this, they ſhall be ſuitably puniſhed or rewarded.

Every one of theſe ſentiments the real chriſtian feels himſelf obliged to abhor, deteſt, and abjure; not without rhyme or reaſon; but becauſe their direct tendency is to deſtroy the ſovereignty of the moſt High; to render it morally impoſſible for him to beſtow his gifts according to the good pleaſure of his own will; and becauſe they militate both againſt the nature and glory of the goſpel of the grace of God. Therefore, we pray to be delivered from ſuch dangerous errors as theſe, and to be brought to the hearty acknowledgment of that truth, which declares, that every bleſſing which the elect people of God enjoy,

is not in conſequence of, nor does it follow upon any thing they have done, are doing, or can do, as the moving cauſe; but is to be aſcribed wholly to the good pleaſure of God. "Even ſo, Father, for ſo it ſeemed good in thy ſight."

It may be aſked, Why doth God beſtow the bleſſings of his grace upon ſome, and not upon others? We anſwer, becauſe of the faith of the one and the unbelief of the other. But why do ſome believe, and not others? Becauſe he hath not only given them the means of grace, but hath accompanied theſe means with the demonſtration of the Spirit and with power to their hearts: to them it is given to believe; for faith is the gift of God. But why did he thus accompany the means? Becauſe he had afore decreed by grace to bring them to glory. But why did he decree to bring them, and not others? According to the *good pleaſure* of *his own will.* It is not owing to any merit or goodneſs in them; for they were choſen *in Chriſt Jeſus*, before they had done good or evil, that the purpoſe of God according to election might ſtand. Beſides, what merit could there be in one corrupt veſſel, more than in another? in one child of wrath, more than in another? in one dry bone, more than in another? "Therefore hath he mercy, on whom he will have mercy." Neither is it to be aſcribed to any foreſeen works to be done by them; for, "if election be of grace, then it is no more of works; otherwiſe grace is no more grace," Rom. xi. 6. And it is ſaid expreſsly, "that they are choſen *through ſanctification* of the Spirit, not on account of it; that they *ſhould be holy*, not becauſe they were ſo; *unto good works*, not for the ſake of them: they *are ſaved* and *called* with an *holy calling*, *not according to their*

their works, but according to the grace of God given them in Chriſt Jeſus before the world began. Epheſ. i. 4. ii. 10. 2 Tim. i. 9. 1 Peter i. 2." See DE-COETLOGAN'S Sermon on Pſal. li. 18.

To conclude, that God ſhould offer ſalvation generally to all, that he ſhould will all men to be ſaved, that is, have a good will towards all men, without reſpect of perſons, not deſiring the death of a ſinner, and yet that he ſhould have an everlaſting, diſtinguiſhing love to ſome in particular, we muſt confeſs, is a hidden myſtery, and ſeeming contrariety, inexplicable by us.——That we are accountable beings, and muſt be judged according to our works: that ſuch perſons as have heard the goſpel, and reject it, will have a heavier doom than they who have never had an opportunity to hear it; and yet that God ſhould have the glory of all, as working all our works in us, Iſai. xxvi. 12. yea, as working in us, both to will and to do of his good pleaſure, Phil. ii. 13. without whoſe grace in Chriſt Jeſus we can do nothing, any more than a branch cut off the tree can bear fruit, John xv. 5.; this alſo is a ſeeming contrariety, and another of the deep things of God, that is utterly unfathomable by human reaſon at preſent. ——That the dead in treſpaſſes and ſins ſhould be commanded to ariſe, or, as it is in the parable, that dry bones, exceeding dry, ſhould be preached unto, and accountable too if they do not hear and live; this is alſo another ſeeming contrariety, which the keeneſt human diſcernment cannot reconcile. Now what have we to do in theſe caſes? Are we to attempt the fathoming theſe divine myſteries, to reconcile theſe ſeeming contrarieties? Nay, verily, this would be impoſſible and vain, becauſe they are ſome

of

of thoſe ſecret things which belong to God. But what uſe are we then to make of them? Why, we are to take the doctrines ſingly, and apply them ſeverally, as occaſion requires, to our conſciences. Thus the univerſal promiſes will comfort thoſe that are pining in their ſins without hope, Ezek. xxxiii. 10.——If God loves with an everlaſting love, this may teach us not to depend on any thing we have done or can do ourſelves, but to look to that love, and depend on that mercy, purpoſed from everlaſting. ——If we are accountable for what we do and hear, this may warn us not to do and hear in an unbecoming manner.——If God worketh all our works in us, both with reſpect to willing and doing, of his good pleaſure; this may teach us to depend on Chriſt wholly for our ſanctification, by the bleſſed means of the Spirit's application.——And if we, dead ſinners, dry bones, are commanded to riſe from the dead, and live to God, and are accountable too if we do not ariſe and live, then it is our duty, and we muſt with all care endeavour to obey the call; but, at the ſame time, look entirely to Chriſt, through whom alone light and life are promiſed. Thus ſtill to take the promiſes as they lie, applying to ourſelves that ſtrength and comfort which they are intended ſeverally to convey; in every caſe doing with all our might implicitly, as we are commanded, without regard to the ſeeming contrarieties which appear connected either with the promiſes or precepts; and obſerving, that the means and the end can never be ſeparated; this is the only way to avoid that curiouſneſs and carnality ſo juſtly cenſured in the ſeventeenth article.

ARTICLE

ARTICLE XVIII.

Q. OF what does the eighteenth article treat?

A. Of obtaining ſalvation only by the name of Chriſt.

Q. What do you ſay of thoſe who are bold enough to maintain, that every perſon will be ſaved by that rule of conduct, or denomination of religion, which he diligently followeth, as far as his peculiar principles, and the light of nature, teach?

A. They are to be had accurſed, that preſume to ſay, that every man ſhall be ſaved by the law or ſect which he profeſſeth, ſo that he be diligent to frame his life according to that law and the light of nature.

Q. Can you prove that ſuch is the language of ſcripture?

A. Yes: ſuch is that of the apoſtle, in the ſtrongeſt terms, and line upon line, Gal. i. 8, 9. where he tells the church, that "tho' we, or an angel from heaven, preach any other goſpel than that which we have preached unto you, let him be accurſed. As we ſaid before, ſo ſay I now again, If any man preach any other goſpel unto you than that ye have received, let him be accurſed."

Q. From this ſcripture, it ſhould ſeem that there is but one goſpel, or but one way of ſalvation.

A. Holy ſcripture doth ſet out unto us only the name of Jeſus Chriſt, whereby men muſt be ſaved.

Q. Pleaſe to produce two or three paſſages in proof of this?

A. "I," ſays Chriſt by the prophet, "have trodden the wine-preſs alone, and of the people there was none with me," Iſai. lxiii. 3. "Neither," ſays the

the apoſtle, "is there ſalvation in any other: for there is none other name under heaven, given among men, whereby we muſt be ſaved," Acts iv. 12. And again, 1 Cor. iii. 11. "For other foundation can no man lay than that which is laid, which is Jeſus Chriſt." See Zech. vi. 12, 13. or 1 Cor. i. 31. compared with Rom. iii. 27. or with Epheſ. ii. 9.

Q. What have you to ſay then of that famous diſtich of Mr. Pope,

"For modes of faith let graceleſs zealots fight;
"His can't be wrong whoſe life is in the right?"

A. If it is hereby meant that, whatever we make the object of faith and the ground of our confidence, cannot affect the ſafety of our ſouls, provided we live decent, moral lives, like that of Saul the phariſee, who was, touching the righteouſneſs of the law, externally blameleſs, Phil. iii. 6. then the couplet is levelled directly againſt the article, and ſo againſt the goſpel itſelf; but ſhould it mean, that it is impoſſible but a thorough chriſtian obedience deduced from the love of God ſhed abroad in the heart, or the renewal of the ſpirit of our minds, muſt ſpring out neceſſarily from a true and lively faith, according to article XII. then the diſtich will hold true, becauſe the life cannot be thus right without a ſound evangelical faith: but though a wrangling, or malicious fighting about faith rather argues the want of faith, yet we are enjoined in meekneſs, 2 Tim. ii. 25. to contend earneſtly for the faith once delivered to the ſaints, Jude 3.

Q. The article contains a poſition, with the reaſon thereof; repeat me theſe together.

A. They are to be had accurſed, that preſume to ſay, that every man ſhall be ſaved by the law or ſect which

which he profeſſeth, ſo that he be diligent to frame his life according to that law and the light of nature. For holy ſcripture doth ſet out unto us only the name of Jeſus Chriſt, whereby men muſt be ſaved.

ARTICLE XIX.

Q. OF what does the nineteenth article treat?

A. Of the church.

Q. What is the preciſe meaning of the word church?

A. A ſelect aſſembly. The original Greek word for church *(ekkleſia)* is derived from *ekkaleo* to call forth or out of, implying (by the Lexicon) *ordinatus conventus populi, perque ſuos ordines diſtinctus*, that is, a well-appointed aſſembly in orderly arrangement; whereas *agoria* ſignifies a confuſed or promiſcuous congregation. The Engliſh word Kyrk, as alſo Church (the hard ſound of *k* being changed) ſeems to be derived from *kurion oikos*, the houſe of the Lord, and, by a metonymy, his church or people.

Q. How do you define the viſible church?

A. The viſible church of Chriſt is a congregation of faithful men.

Q. Where do you find a viſible church ſtyled faithful collectively?

A. In Iſai. i. 21. where the Jewiſh church is ſpoken of as ſome time a faithful city.

Q. But

Q. But as none will deny that the Jewiſh church, in its beſt eſtate, had its wheat mixt with tares, are we thus at large to conſider every church, as not excluding nominal profeſſors?

A. Yes: the viſible church comprehends all that profeſs the doctrine of Chriſt, who are admitted to a participation of the external privileges of the church, both good and bad, according to the parables of the net, and of the wiſe and fooliſh virgins, as ſhown before, article VIII. The members of the viſible church ſaith Rogers, "are ſome of them for God, "and ſome againſt God; all of them, notwithſtand-"ing, deemed parts of the church, and accounted "faithful, ſo long as they make no manifeſt or open "rebellion againſt the goſpel of Chriſt."

Q. What other proof have you, to ſhew that the church, as viſible, or that may be ſeen, known, and diſtinguiſhed by men, conſiſts of good and bad?

A. In 2 Tim. ii. 20. the apoſtle, after commanding every one that nameth the name of Chriſt, that is, the whole profeſſing church, to depart from iniquity, proceeds to warn us, that it will however not be ſo; adding, that "in a great houſe there are not only veſſels of gold and of ſilver, but alſo of wood and of earth; and ſome to honour, and ſome to diſhonour." See Rev. ii. 26. iii. 5. John vi. 70. xiii. 11.

Q. To ſay that there is a viſible church, denotes that there is alſo a church inviſible: pray who are the members of this?

A. The church inviſible comprehends thoſe members of the viſible church who are born of God; that are not by profeſſion only, but really fighting againſt the devil, the world, and the fleſh; it takes in alſo that part of the church which is now beyond the reach of theſe enemies.

Q. Why

Q. Why are ſuch members of the church called inviſible?

A. Becauſe though we may paſs a very probable judgment upon them by their fruits, Matt. vii. 16, 17. yet God, who alone trieth the hearts and reins, Pſal. vii. 9. can ſee the ſincerity of our fellow-chriſtians. Again, they are inviſible, as born of the Spirit, John iii. 5. who acts inviſibly as the wind, ver. 8. They are inviſible, as living a life of faith, Gal. iii. 11. their life being hid with Chriſt in God, They are inviſible, as fighting an inviſible ſpiritual warfare againſt the inviſible rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places, Epheſ. vi. 12. And moreover, the church triumphant is inviſible to us, as dwelling in the unſeen manſions, or living on the hidden manna in the paradiſe above.

Q. The article ſpeaks of the church of Chriſt in the ſingular number: is there but one church?

A. The members of the church where-ever diſperſed, do all make up one body.

Q. Produce ſcripture-proof.

A. Rom. xii. 5. "We being many are one body in Chriſt, and every one members one of another." See 1 Cor. xii. 12, 13. Gal. iii. 28.

Q. But why then does the article in another place, ſpeak of the church of Jeruſalem, Alexandria, and Antioch? And why alſo does the ſcripture ſpeak of the church of Epheſus, Smyrna, Pergamos, &c. Rev. i. 11. nay, and of a church in a ſingle houſe? 1 Cor. xvi. 19. If the ſcripture calls every ſeparate congregation and even every family a church, how comes it that the congregation of all the faithful put together make but one church?

A. As the eaſtern ocean, the Ethiopic ocean, the weſtern ocean, the Pacific ocean, together with the ſmaller branches annexed to theſe wide oceans, as the Mediteranean ſea, the Baltic ſea, &c.—ſeeing all theſe ſeas, tho' many in number, and, for diſtinction ſake, called by many names, are nevertheleſs but one maſs of water, and, as ſuch, called but one ſea, Exod. xx. 11. ſo in like manner, though the church be compoſed of many ſeparate congregations, and every congregation, for diſtinction ſake, denominated the church of ſuch a place or ſuch a houſe, yet as they are members of that one body of which Chriſt is the head, they are therefore but one church.

Q. What is a viſible church in its marks and tokens?

A. It is a church *in which the pure word of God is preached, and the ſacraments duly miniſtered according to Chriſt's ordinance, in all thoſe things that of neceſſity are requiſite to the ſame.*

Q. Whence do you prove, that the pure word of God is preached in the church?

A. From Luke viii. 21. "My mother and my brethren are thoſe which hear the word of God, and do it." Again, it is declared, John viii. 47. that "he that is of God, heareth God's word." And again, we are given to underſtand (by way of interrogatory) the indiſpenſable neceſſity of preaching the word, Rom. x, 14. "How ſhall they hear without a preacher."

Q. But are you ſure that the church or congregation of faithful men will diſtinguiſh when the pure word of God is preached to them?

A. Yes, from John x. 27. "My ſheep," ſays Chriſt, "hear my voice, and I know them, and they follow me."

Q. But

Q. But will they not be apt to miſtake another's voice for his?

A. They will not; for, according to ver. 2. 4, 5. the true Shepherd of the ſheep "goeth before them, and the ſheep follow him, for they know his voice: and a ſtranger will they not follow, but will flee from him, for they know not the voice of ſtrangers." And again, 1 John iv. 6. "We are of God: he that knoweth God heareth us: he that is not of God, heareth not us."

Q. Prove that the ſacraments are to be duly adminiſtered in the viſible church.

A. Matt. xxviii. 19, 20. "Go ye therefore and teach all nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Ghoſt: teaching them to obſerve all things whatſoever I have commanded you." And 1 Cor. xi. 23. "For I have received of the Lord, that which alſo I delivered unto you,"——reſpecting the *Lord's ſupper*, as in the following plain account of the divine inſtitution of this ordinance; ver. 23, 24, 25.

Q. Is the viſible church liable to err?

A. As the church of Jeruſalem, Alexandria, and Antioch, have erred: ſo alſo the church of Rome hath erred, not only in their living, and manner of ceremonies, but alſo in matters of faith.

Q. Prove that the church is liable to err, with reſpect to living and manners.

A. Deut. xxx. 17, 18. "But if thine heart turn away, ſo that thou wilt not hear, but ſhalt be drawn away and worſhip other Gods, and ſerve them: I denounce unto you this day, that ye ſhall ſurely periſh."

Q. Prove that the church hath thus erred.

A. Iſai. i. 21. "How is the faithful city become an harlot?" And again, Jer. ii. 21. "I planted thee a noble vine, wholly a right ſeed: how then art thou turned unto the degenerate plant of a ſtrange vine unto me?"

Q. How do you prove that the church is liable to err in matters of faith?

A. By its being foretold that the time would come when the church (ſpoken of generally) would not endure ſound doctrine, 2 Tim. iv. 3.

Q. Prove that the church hath thus erred,

A. Matt. xvi. 6. "Take heed and beware of the leven" (that is, ver. 12. of the doctrine) "of the Phariſees, and of the Sadducees."

Q. How do you prove that the church of Rome hath erred with reſpect to living?

A. For this I need only refer you to Fox's Book of Martyrs.

Q. How hath this church erred with reſpect to ceremonies?

A. In making them of equal obligation with the laws of God, of ſpecial divine efficacy, or, with the Phariſees of old, in teaching for *doctrines* (that is, the *doctrines of ſalvation*) the commandments of men, Matt. xv. 9.

Q. I ſhall wave particular inſtances to the next article: but how do you prove that the ceremonies, in themſelves, are indifferent things?

A. As a proof of this, I refer to the whole 14th chapter to the Romans, thus ſummed up ver. 17. "The kingdom of God is not meat and drink, but righteouſneſs, and peace, and joy in the Holy Ghoſt."

Q. Wherein hath the church of Rome erred in doctrine?

A. By

A. By enjoining the celibacy of the clergy, as proved article XXXII. and by denying the euchariſtic cup to the laity, as proved article XXX.

Q. Not to inſiſt on the innumerable particulars that might be adduced under this head, let me only aſk which error of the church of Rome you look upon as the moſt fundamental, or, more eſpecially the ground of the reſt?

A. Their maintaining the merit of good works: or, which is in effect the ſame, their denial of the imputation of Chriſt's righteouſneſs as the only meritorious ground of our juſtification before God; for they aſſert that our own inherent righteouſneſs is the formal cauſe of our abſolute juſtification, and conſtitutes us worthy of eternal life.*

Q. Why do you think this error ſo very fundamental?

A. Becauſe it is declared, Gal. iii. 10. that "as many as are of the works of the law, are under the curſe:" whilſt, on the other hand, the man is bleſt who hath righteouſneſs imputed to him without works, Rom. iv. 6. and becauſe the Jews are ſpoken of as excluded from a ſtate of ſalvation by their being ignorant of God's righteouſneſs, and going about to eſtabliſh their own righteouſneſs, not ſubmitting themſelves to the righteouſneſs of God, Rom. x. 3. ſo that faith in the righteouſneſs of Chriſt, is the

* "Papiſtarum theſes noſtris contradicentes hæ ſunt.

"1. Formalis cauſa abſolutæ noſtræ juſtificationis eſt ipſa "juſtitia quæ nobiſmet ipſis inhæret; ac inhærendo facit dignos "vita æterna.

"2. Mediatoris obedientia ſive juſtitia non donatur aut appli-"catur credentibus vice aut per modum cauſæ formalis, cujus "virtute et efficacia ſtent juſtificati, aut Deo ad æternam vitam "acceptati." Biſhop DAVENANT's Prælectiones, page 313.

key, as it were, that opens heaven, and the want of it is an immoveable bar in the door of ſalvation.

Q. If, according to this article, the bulk or major part of a whole church may decline from their ſound eſtabliſhed principles and evangelical ſentiments, will it follow, that ſuch individuals as have once been ſavingly converted to God, may totally and finally apoſtatize from the faith?

A. The total and final defection of the elect is impoſſible, as proved article XVII. and therefore the bulk of a profeſſing church apoſtatizing from its pure fundamental eſtabliſhed principles, does not militate againſt the final perſeverence of every true believer; for we never read of the good-ground hearers utterly falling away, tho' the ſtony-ground hearers may turn from their righteouſneſs, Luke viii. 13. Ezek. xviii. 24. who, with thoſe of the way-ſide and thorny-ground, were really never more than nominal and ſuperficial profeſſors: accordingly the apoſtle declares very expreſsly, "They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifeſt, that they were not all of us," 1 John ii. 19.

Q. Repeat the article reſpecting the church.

A. The viſible church of Chriſt is a congregation of faithful men, in the which the pure word of God is preached, and the ſacraments be duly miniſtered according to Chriſt's ordinance, in all thoſe things that of neceſſity are requiſite to the ſame.

As the church of Jeruſalem, Alexandria and Antioch, have erred; ſo alſo the church of Rome hath erred, not only in their living, and manner of ceremonies, but alſo in matters of faith.

ARTICLE

ARTICLE XX.

Q. OF what does the twentieth article treat?

A. Of the authority of the church.

Q. What authority hath the church?

A. The church hath power to decree rites, or ceremonies.

Q. What do you underſtand by rites, or ceremonies?

A. Not any part of that worſhip wherewith we are enjoined to worſhip God in ſpirit and in truth, but ſuch habits, or badges, and ſuch other external circumſtances of time, place, and order, as the church ſhall judge moſt ſuitable to a decent, orderly, and edifying performance of divine worſhip.

Q. Whence do you prove that the church has authority to decree rites, or ceremonies?

A. From thoſe expreſs injunctions to the church of Corinth, 1 Cor. xiv. 26. "Let all things be done to edifying:" and again, ver. 40. "Let all things be done decently, and in order." The apoſtle had been ſpeaking of the decency of men being uncovered and women covered, and of the order of ſpeaking in the church one by one, and not all confuſedly together, &c. which proves that theſe ſcriptures reſpect thoſe externals of worſhip we are now treating of, and that they were committed to the church of Corinth to be regulated according to their beſt judgment in a decent, orderly, edifying manner; but, as that emphatical caſuiſt biſhop Beveridge argues, it was impoſſible for them to ſee (or take care) that all things were done to edifying and in order, until they had decreed what was edifying and orderly; and it

was

was unlawful for them to decree it, unleſs they had power and authority ſo to do.*

Q. What other teſtimony have you to prove the power of the church reſpecting ceremonies?

A. The decree of the apoſtles and elders touching Jewiſh ceremonies, Acts xv. appears to be a proof of the authority of the church touching ceremonial obſervances.

Q. But were not the apoſtles infallibly guided by the Spirit of God in the decree here made?

A. The apoſtles were divinely aſſured and agreed that no ceremonial obſervances had any hand in a ſinner's juſtification before God, but this, notwithſtanding, they found neceſſary to determine in convocation, in order to put an end to a dangerous ſchiſm about to riſe in the church, by thus publickly maintaining and declaring their unanimous judgment againſt the ſelf-righteous leaven: this neceſſarily involved the conſideration of another queſtion, viz. how far it might be neceſſary for the Gentiles to obſerve ſome particular ceremonies for the ſake of not giving offence to the Jews, &c. and doubtleſs theſe things were written for the church's admonition, inſtruction, and example in the ages to come.

Q. What have you to ſay further with reſpect to the authority of the church?

A. The church hath *authority in controverſies of faith.*

Q. Whence do you prove that the church hath power to judge and determine in controverſies of faith?

A. From

* Thus this pious biſhop's writings are marked with an uſual and expreſſive antitheſis, as in that memorable ſaying in his *Private Thoughts*, "How can I be juſtified by good works, when I can "do no good works before I am juſtified?"

A. From that command to the church of the Theſſalonians, 1 Epiſtle v. 21. "Prove" or examine "all things: hold faſt that which is good."* And again, Jude 3. the church, as well as every individual believer, is exhorted to "contend earneſtly for the faith which was once delivered unto the ſaints."

Q. Hath the church authority to decree what rites or ceremonies ſhe pleaſes?

A. It is not lawful for the church to ordain any thing contrary to God's word written.

Q. Why ſo?

A. Becauſe our Saviour ſays of all ſuch commandments of men, Matt. xv. 13. "Every plant which my heavenly Father hath not planted, ſhall be rooted up."

Q. What rites or ceremonies are contrary to the word of God?

A. 1. Such as be impious: as the pretending to worſhip God by an image, Deut. iv. 15, 16. 2. Superſtitious and idolatrous worſhipping the brazen ſerpent for the ſake of its former virtues, 2 Kings xviii. 4. 3. Such as are over-heavy and grievous, like the Jewiſh conſtitutions, Luke xi. 46. Acts xv. 10. Col. ii. 20, 21. 4. Such as are eſteemed abſolutely eſſential to divine worſhip, and conſequently of the ſame account with the ordinances of God, as were many of the Phariſaical rites and traditions, Mark vii. 8, 9. 13. 5. Such as, being depended on for any part of our ſalvation, entangle the profeſſor in a legal yoke of bondage, Gal. v. 1, 2.

Q. Hath

* "This is a ſtrong argument for the perſpicuity and ſufficiency "of the holy ſcriptures, and againſt the neceſſity of a living judge; "for he that muſt try all things, muſt alſo try the doctrine of this "living judge"——meaning the pretended infallible authority of the Pope, &c. BURKITT.

Q. Hath the church any authority to determine or judge of any part of ſcripture contrary to the analogy of faith?

A. Neither may the church ſo expound one place of ſcripture, that it be repugnant to another.

Q. Prove that one ſcripture cannot in reality contradict another.

A. Rom. iii. 4. "Let God be true but every man a liar:" for, if one ſcripture is made to contradict another, this is by man's falſe interpretation, ſeeing we are ſure that the whole word of God muſt and doth moſt ſweetly and perfectly harmonize.

Q. Prove that the church hath authority to expound the word of God.

A. 1 Peter iv. 10. "As every man hath received the gift, even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God." Again, Matt. xiii. 52. "Every ſcribe which is inſtructed unto the kingdom of heaven is like unto a man that is an houſholder, which bringeth forth out of his treaſure things new and old." And again, Nehem. viii. 8. "They read in the book, in the law of God diſtinctly, and gave the ſenſe, and cauſed them to underſtand the reading."

Q. What is the church in office?

A. A witneſs and a keeper of holy writ.

Q. How is the church a witneſs of holy writ?

A. By divine faith in the infallible word of God delivered by the patriarchs and prophets, our Saviour and his apoſtles; as confirmed by ſignificant miracles; by types and their correſponding antitypes; by the accompliſhment of prophecies; and by a conſcious, divine, experimental, ſanctifying change in heart and life; and hence, He that hath received the teſtimony

of

of Jeſus, as John baptiſt declares, hath ſet to his ſeal that God is true, John iii. 33. that is, hath ſubſcribed and ratified with a divine cordial aſſent, the truth and faithfulneſs of God's word.

Q. How do you prove that the church is a keeper or preſerver of holy writ, in handing it down to poſterity?

A. This is done by the church's dutiful obedience to the charge of God by Moſes, Deut. vi. 6—9. "And theſe words which I command thee this day, ſhall be in thine heart. And thou ſhalt teach them diligently unto thy children, and thou ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up. And thou ſhalt bind them for a ſign upon thine hand, and they ſhall be as frontlets between thine eyes. And thou ſhalt write them upon the poſts of thy houſe, and on thy gates." So the apoſtle exhorts Timothy, 2 Epiſtle i. 13. "Hold faſt the form of ſound words which thou haſt heard of me, in faith and love which is in Chriſt Jeſus." And again, 2 Epiſtle ii. 2. "The things which thou haſt heard of me among many witneſſes, the ſame commit thou to faithful men, who ſhall be able to teach others alſo."

Q. But do you not allow that the church is ſuch a witneſs and keeper of holy writ, as, at the ſame time, to have no authority to ordain any thing either in oppoſition to ſcripture, or that the ſcripture is ſilent in, as eſſential to ſalvation?

A. Although the church be a witneſs and keeper of holy writ, yet as it ought not to decree any thing againſt the ſame, ſo, beſides the ſame, ought it not to enforce any thing to be believed for neceſſity of ſalvation, as hath been proved

proved before from Matt. xv. 9. 13. Iſai. viii. 20. Deut. iv. 2.

Q. Are we not cautioned againſt ſuch falſe doctrines as very dangerous to the church?

A. Yes: for a little of the leaven of that falſe doctrine, of which we are repeatedly exhorted to beware, Matt. xvi. 6. 12. is ſpoken of, Gal. v. 9. as leavening the whole lump: that is to ſay, the leaven of a fundamental error, or the adjoining circumciſion, or any ſingle work or duty of our own, as co-operating with Chriſt's righteouſneſs in our juſtification before God, will ſo taint our perſons and performances, as to hinder the divine acceptance of both. This little leaven is alſo underſtood of one only, or a few falſe teachers, from whom there is imminent danger of infection to a whole ſociety:* and therefore, the apoſtle, advancing another proof of the point in hand, gives the following exhortation, Rom. xvi. 17, 18. "I beſeech you, brethren, mark them which cauſe diviſions and offences, contrary to the doctrine ye have learned; and avoid them. For they that are ſuch, ſerve not our Lord Jeſus Chriſt, but their own belly; and by good words and fair ſpeeches deceive the hearts of the ſimple."

Q. Sum up the doctrine, reſpecting the authority of the church, in the words of the article.

A. The church hath power to decree rites, or ceremonies, and authority in controverſies of faith; and yet it is not lawful for the church to ordain any thing

* This little leaven is applied to immorality, 1 Cor. v. 9. by which we may underſtand either the indulging of one ſin in our own conduct, or one ſcandalous perſon in a ſociety, by which the whole lump, in either caſe, without a timely redreſs, will be leavened, or totally infected.

thing that is contrary to God's word written; neither may it ſo expound one place of ſcripture, that it be repugnant to another. Wherefore although the church be a witneſs and a keeper of holy writ, yet as it ought not to decree any thing againſt the ſame, ſo, beſides the ſame, ought it not to enforce any thing to be believed for neceſſity of ſalvation.

ARTICLE XXI.

Q. OF what does the twenty-firſt article treat?
A. Of the authority of general councils.

Q. By whoſe authority are general councils to be ſummoned?

A. General councils may not be gathered together without the commandment and will of princes.

Q. Why ſo?

A. Becauſe the meeting, conſulting, and concluding upon alterations in an eſtabliſhed church, without the conſent and concurrence of the ſupreme governor and protector of ſuch eſtabliſhment, muſt tend to anarchy and confuſion, juſt as if our Britiſh parliament ſhould meet and make alterations in the civil or eccleſiaſtical laws without his majeſty's conſent.

Q. But it is ſaid, the pope of Rome, as head or univerſal biſhop of the church, hath the ſupreme authority in making eccleſiaſtical laws, and calling councils: did the high-prieſt among the Jews, or

Q. any

any other eccleſiaſtical officer under the kings of Iſrael ever claim ſuch authority?

A. It appears not; for David, Solomon, Aſa, Hezekiah, and Joſiah called together general councils, and other ſacred aſſemblies, and not the high-prieſts, as we read, 1 Chron. xiii. 1, 2. 1 Kings viii. 1. 2 Chron. xv. 9. xxix. 4.

Q. But do we not read of councils gathered by the apoſtles?

A. True: but this was at a time when there were no chriſtian princes to countenance the truth.

Q. Whether are general councils infallible or not in their determinations?

A. When they be gathered together (foraſmuch as they be an aſſembly of men, whereof all be not governed by the Spirit, and word of God) they may err.

Q. Whence do you prove that general councils may err?

A. I prove it from the univerſal ignorance of man in his natural eſtate, of whom it is ſaid, 1 Cor. ii. 14. "The natural man receiveth not the things of the Spirit of God: for they are fooliſhneſs unto him, neither can he know them, becauſe they are ſpiritually diſcerned." Now as the major part of a general council may conſiſt of natural men, conſequently their determinations may be erroneous, ſeeing it is poſitively affirmed that ſuch cannot receive the things of the Spirit of God *

Q. Have general councils ever actually erred in eſſential matters? *A. Sometimes*

* When the natural man is determined to bring the ſcripture to his own ſtandard, he makes ſad work. What ſtrange opinions, what monſtrous errors are produced by the heterogeneous mixture of the word of God and the proud imaginations of man——of free will and free grace! Hence all the hereſies in the church ariſe.

A. Sometimes they have erred in things pertaining to God.

Q. Prove this.

A. It was a council which ordained that if any man did confeſs that Jeſus was the Chriſt, he ſhould be put out of the ſynagogue, John iv. 22. xii. 42. It was a council that conſulted how they might take Jeſus by ſubtilty and kill him, Matt. xxvi. 3, 4. By a council the apoſtles were beaten and commanded to preach no more in the name of Jeſus, Acts iv. 5, 6. 18. And, to add no more, the ſecond Nicene council ordained the worſhip of images.

Q. Can you repeat that very true and faithful ſpeech of Cornelius, biſhop of Bitonto, which he pronounced in the face of the council of Trent?

A. "I would," ſaid he, "that, with one conſent, "we had not altogether declined from religion unto "ſuperſtition; from faith unto infidelity; from Chriſt "unto Anti-Chriſt; from God unto Epicurus."

Biſhop JEWEL's Defen. part. 1. fol. 39.

Q. What then do you infer from the premiſes reſpecting the ſtatutes ordained by general councils?

A. Wherefore things ordained by them, as neceſſary unto ſalvation, have neither ſtrength nor authority, unleſs it may be declared, that they be taken out of holy ſcripture.

Q. Prove that the word of God is the only ſtandard of chriſtian inſtitutes.

A. Deut. xii. 32. "What thing ſoever I command you, obſerve to do it: thou ſhalt not add thereto, nor diminiſh from it." And again, Ezek. xx. 18, 19. "Walk ye not in the ſtatutes of your fathers, neither obſerve their judgments, nor defile yourſelves with their idols. I am the Lord your God; walk in my ſtatutes, and keep my commandments and do them." See alſo Gal. i. 8, 9.

Q. Pleaſe now to ſum up the doctrine touching general councils, in a repitition of the whole article.

A. General councils may not be gathered together without the commandment and will of princes. And when they be gathered together (foraſmuch as they be an aſſembly of men, whereof all be not governed with the Spirit and word of God) they may err, and ſometimes have erred, even in things pertaining unto God. Wherefore things ordained by them, as neceſſary to ſalvation, have neither ſtrength nor authority, unleſs it may be declared, that they be taken out of holy ſcripture.

ARTICLE XXII.

Q. OF what does the twenty-ſecond article treat?

A. Of purgatory.

Q. What have you to ſay of purgatory, &c.?

A. The Romiſh doctrine concerning purgatory, pardons, worſhipping and adoration, as well of images as of reliques, and alſo invocation of ſaints, is a fond thing vainly invented, and grounded upon no warranty of ſcripture, but rather repugnant to the word of God.

Q. Why are theſe fond things?

A. Becauſe they derive their original, not from ſcripture, but, man's vain invention; yet not without ſiniſter and ſelfiſh purpoſes: for the maſſes, pilgrimages, indulgences, &c. thereby occaſioned, filled the coffers of the popiſh clergy.

Q. How

Q. How does it appear that purgatory is not grounded on ſcripture?

A. Becauſe we read there of no ſtate after this life, but heaven and hell, everlaſting life or everlaſting miſery.

Q. How do you prove that a purgatory is repugnant to the word of God?

A. From ſuch declarations as theſe, viz. that the blood of Jeſus Chriſt cleanſeth from *all* ſin, 1 John i. 7. that believers are *complete* in him, Col. ii. 10. that *no charge* can be laid againſt God's elect, Rom. viii. 33. and, of neceſſary conſequence, that believers, departing this life, immediately join the juſt (or juſtified) made perfect, Heb. xii. 23. 2 Cor. v. 8. having no ſpot or wrinkle or any ſuch thing, but made holy and without blemiſh, Epheſ. v. 27. whilſt, on the other hand, it is affirmed, that he who believeth not ſhall be damned, Mark xvi. 16. John iii. 36. v. 29.

Q. Prove that popiſh pardons are repugnant to the word, and that none can forgive ſins but God only, Mark ii. 7.

A. Acts iv. 12. "Neither is there ſalvation in any other: for there is none other name under heaven given among men, whereby we muſt be ſaved."

Q. But may they not forgive ſins in Chriſt's name?

A. It is impoſſible: unleſs they could give faith in his blood, through which faith, he is ſet forth or fore-ordained to be a propitiation for ſin, Rom. iii. 25.

Q. From what ſcriptures do the papiſts infer an actual pardoning of ſuch as God hath not previouſly pardoned?

A. Matt. xvi. 19. "And I will give unto *thee* [Peter] the keys of the kingdom of heaven: and whatſoever thou ſhalt bind on earth, ſhall be bound

in heaven: and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven." And again, from that parallel place, John xx. 23. "Whoſe ſoever ſins *ye* remit, they are remitted unto them; and whoſe ſoever ſins *ye* retain, they are retained."

Q. Is there here any prerogative given to Peter that is not conferred on the other apoſtles?

A. Certainly not; for, as the confeſſion Matt. xvi. 15, 16. was made by Peter as the mouth of all the apoſtles in anſwer to our Saviour's queſtion to them all, ſo the promiſe, ver. 19. is to be underſtood as made to Peter with the other apoſtles, &c. which is put out of queſtion by John xx. 23. where the ſame promiſe is expreſsly made to them all.

Q. What is the real import of theſe paſſages?

A. That miniſters have, as it were, a plenipotentiary, or full commiſſion to preach remiſſion to thoſe that *do* truly believe, and to hold out a pardon to all ſuch as *ſhall* believe, but they give no authority to addreſs an unbeliever as their divine Maſter, with "Thy ſins be forgiven thee;" for, as Burkitt obſerves, The magiſterial and authoritative power to forgive ſins, is Chriſt's ſole prerogative, and that which he gives his ambaſſadors, though their commiſſion be moſt large and free, is but miniſterial and declarative. As ſtewards of the houſhold, miniſters have the key of diſcipline, or power to execute church cenſures; but, *clave erante*, or the key miſapplied, this power is perfectly ineffectual, as it was when the Jewiſh doctors excommunicated the blind beggar. They have alſo the key of doctrine; which however, unleſs it be ſound, can neither open nor ſhut: as for inſtance, the doctrine of the judaizing teachers, who taught that if men were not circumciſed they could not

not be ſaved, was entirely null, or without force; but not ſo that of the apoſtle Paul, Gal. i. 8, 9. where he repeatedly declares "If any" angel or man "preach any other goſpel unto you, than that ye have received, let him be accurſed:" this effectually opens or ſhuts, binds or looſes for ever, as men believe or not believe, as they fiducially receive or impenitently reject.

Q. Prove that the adoration, as well of images as of reliques, is repugnant to the word of God.

A. For this I refer to the ſecond commandment. And again, Matt. iv. 10. "Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve:" and hence it was that Hezekiah brake in pieces the brazen ſerpent, becauſe men idolatrouſly worſhipped it as a kind of relique—on account, no doubt, of its former real, but preſent only imaginary virtue.

Q. What reaſon have you to ſhow that the invocation of ſaints is of human invention, and alſo, repugnant to the word of God?

A. Becauſe, in ſcripture, all acceptable prayer, of a religious nature, is directed immediately unto God, according to that expreſs command, Luke xi. 2. "When ye pray, ſay, Our Father which art in heaven:" and accordingly, Pſal. l. 15. "Call upon me in the day of trouble." Therefore, if God command us to make our ſupplication directly to himſelf, and we, notwithſtanding, determine to do it by proxy, this, doubtleſs, muſt be repugnant to the divine will. And who is there that can hear our prayers, but he to whom all hearts are open, all deſires known, and from whom no ſecrets are hid? Jer. xvii. 10. Rev. xxii. 9.

ARTICLE

ARTICLE XXIII.

Q. OF what does the twenty-third article treat?

A. Of miniſtering in the congregation.

Q. Is it lawful for any perſon indiſcriminately to preach, or miniſter the ſacraments in the congregation? or, if not, who hath authority to call and ſend forth miniſters?

A. It is not lawful for any man to take upon him the office of public preaching, or miniſtering the ſacraments in the congregation, before he be lawfully called and ſent to execute the ſame. And thoſe we ought to judge lawfully called and ſent, which be choſen and called to this work by men who have public authority given unto them in the congregation, to call and ſend miniſters into the Lord's vineyard.

Q. What is the internal call of a miniſter of Chriſt, which gives him a right to be choſen and ſent into the Lord's vineyard?

A. It conſiſts firſt, in that gracious character deſcribed in the epiſtles to Timothy and Titus, which conſtitutes him a pattern of good works, Titus ii. 7. And ſecondly, in ſome good meaſure of miniſterial gifts—as "not a novice" in the ſchool of Chriſt, 1 Tim. iii. 6. as "a workman that need not be aſhamed, rightly dividing the word of truth," 2 Tim. ii. 15. and "able by ſound doctrine, both to exhort, and to convince the gainſayers," Titus i. 9. And moreover, miniſters ſhould be bold to reprove, 1 Tim. v. 20. willing to take pains as labourers and not loiterers, Matt. ix. 38. watchful to overſee, Acts xx. 28. meekly patient to ſuffer, and conſtant to endure all manner of afflictions for Chriſt's ſake, Acts v. 41. 2 Cor. xi. 23. 1 Peter ii. 23.

Q. Whence

Q. Whence do you prove that a perſon, poſſeſſed of theſe qualifications, ſhould be choſen and called to the work of the miniſtry by men who have public authority given unto them in the congregation for this purpoſe?

A. From the uniform call of Chriſt himſelf, his apoſtles, and their ſucceſſors; for as there was a ſpecial and extraordinary call of Jeſus Chriſt, John xx. 21. of John the baptiſt, John i. 8. by God the Father; and of the twelve apoſtles, Matt. x. 5. and St. Paul, Acts ix. 15. by Jeſus Chriſt; ſo is there an ordinary public call, as of thoſe elders (or preſbyters) ordained by the apoſtles in the primitive church, Acts xiv. 23. who, by the ſame authority ordained others, 1 Tim. iv. 14.* and ſo on in ſucceſſion.

Q. Prove that ſuch lawful miniſters are to be diſpenſers of God's word and ſacraments.

A. This we are authorized to ſay from the nature of their office, and from the command, Matt. xxviii. 19, 20. and example of the chief ſhepherd, xxvi. 26.

Q. Whence do you prove that miniſters are to be choſen or approved, before they are called and ſent forth?

A. From that command to Timothy, 1 Epiſtle v. 22. "Lay hands ſuddenly on no man, neither be partaker of other men's ſins."

Q. What ſays the ſcripture of thoſe miniſters who are deſtitute of an internal call, that is, ignorant of the free grace of the goſpel, and of immoral lives?

A. Of ſuch it is ſaid, Rom. x. 15. "How ſhall they preach, except they be ſent?" And again, Jer. xxiii. 32. "I ſent them not, nor commanded them:

* Hence, preſbyters, along with the biſhop, ordain, or lay hands on preſbyters (or prieſts) in the church of England, as per rubric.

them: therefore they ſhall not profit this people at all, ſaith the Lord." *

Q. It appears then, that, according to the article, there is no ſtanding, ſettled law in the divine oracles for any perſon to take upon him the offices there mentioned without a regular ordination: but do you not read of one that took upon him to caſt out devils in Chriſt's name as the apoſtles did, without their expreſs commiſſion?

A. Yes, in Luke ix. 49. where John ſays to Jeſus, "Maſter, we ſaw one caſting out devils in thy name; and we forbad him, becauſe he followeth not with us."

Q. What ſaid Jeſus to this emulous complaint of his diſciples reſpecting this unaccountable ſeparatiſt?

A. He "ſaid unto them," ver. 50. "Forbid him not: for he that is not againſt us, is for us."

Q. What ſays the commentator Burkitt on this paſſage?

A. "Almighty God may, and ſometimes doth, "give ſucceſs to ſuch actions and enterprizes, as are "good in themſelves, though undertaken by perſons "that have no lawful call or warrant from God to "do them."

Q. What ſays the more copious Mr. Henry on this ſcripture-hiſtory?

A. He

* Should any of our miniſters, however, be ignorant of the covenant of grace, we, of the church of England, have great reaſon to bleſs God for the reading of the ſcriptures in the congregation, and an excellent liturgy, which "recognizes with preciſion the "One Great object of worſhip, in his perſonal diſtinctions, and "glorious attributes; the honours and offices of the Redeemer, "the power and agency of the Holy Spirit, the evil of ſin, the "depravation of man, and all the diſtinguiſhing doctrines of the "Goſpel." NEWTON's Apologia.

A. He tells us that it contains "the rebuke Chriſt "gave to his diſciples for diſcouraging one that ho- "noured him, and ſerved him, but was not of their "communion, not only not one of the twelve, or one "of the ſeventy, but not one of thoſe that ever aſ- "ſociate with them, or attend on them; but upon "occaſional hearing of Chriſt, believed in him, and "made uſe of his name with faith and prayer in a "ſerious manner, for the caſting out of devils. Now

"1. This man they *rebuked and reſtrained;* they "would not let him pray and preach, though it was "to the honour of Chriſt, though it did good to "men, and weakened *ſatan's* kingdom, becauſe he "did *not follow* Chriſt with them; he ſeparated from "their church, was not ordained as they were, paid "them no reſpect, nor gave them the right-hand of "fellowſhip. Now if ever any ſociety of chriſtians "in the world, had reaſon to ſilence thoſe that were "not of their communion, the twelve diſciples at "this time had, and yet

"2. Jeſus Chriſt chid them for what they did, "and warned them not to do the like again, nor "any that profeſs to be the ſucceſſors of the apoſtles. "*Forbid him not*, ver. 50. but rather encourage him, "for he is carrying on the ſame deſign that you are, "though for reaſons beſt known to himſelf, he doth "not follow *with you;* and he will meet you in *the "ſame end*, though he do not accompany you in *the "ſame way*. You do well to do as you do, but it "doth not therefore follow that he *doth ill* to do as "he doth, and that you do well to put him under an "interdict; for *he that is not againſt us, is for us*, and "therefore ought to be countenanced by us. We "need not loſe any of our friends, while we have ſo "few, and ſo many enemies. Thoſe may be found

"faithful

" faithful followers of Chriſt, and, as ſuch, may be " accepted of him, though they do not follow *with us.* " O what a great deal of miſchief to the church, even " of thoſe who boaſt of relation to Chriſt, and pre- " tend to *envy for his ſake*, would be prevented, if this " paſſage of ſtory were but duly conſidered!"

ARTICLE XXIV.

Q. OF what does the twenty-fourth article treat?

A. Of ſpeaking in the congregation in ſuch a tongue as the people underſtandeth.

Q. What have you to ſay on ſpeaking there in an unknown tongue?

A. It is a thing plainly repugnant to the word of God, and the cuſtom of the primitive church, to have public prayer in the church, or to miniſter the ſacraments, in a tongue not underſtood of the people.

Q. Was this the ſentiment of the great apoſtle?

A. It was; for he ſays, 1 Cor. xiv. 19. " In the church I had rather ſpeak five words with my underſtanding, that by my voice I might teach others alſo, than ten thouſand words in an unknown tongue."

Q. On what ſeveral particular grounds does the apoſtle make this choice?

A. Becauſe ſuch a practice, as he ſhows in this ſame chapter, profiteth not the congregation, ver. 6. 9. 14. edifieth not the weak, ver. 17. 26. inſtructeth not the ignorant, ver. 7. 11. inflameth not the zeal, ver. 14. offendeth the hearers, ver. 7. 11. abuſeth the people, ver. 11. 16. and bringeth religion into contempt, ver. 23.

ARTICLE

ARTICLE XXV.

Q. OF what does the twenty-fifth article treat?

A. Of the ſacraments.

Q. Are the ſacraments barely ſigns of grace and badges of profeſſion, or are we thereby to look for the inward ſpiritual grace ſignified by theſe ſigns?

A. Sacraments, ordained of Chriſt, be not only badges of chriſtian men's profeſſion: but rather they be certain ſure witneſſes, and effectual ſigns of grace, and God's good will towards us, by the which he doth work inviſibly in us, and doth not only quicken, but alſo ſtrengthen and confirm our faith in him.

Q. As this will be proved, articles XXVII. and XXVIII. I ſhall only now aſk a more particular definition of the ſacraments in general, for their eaſier diſtinction from other ceremonies?

A. Sacraments, or the ſigns and ſeals of the covenant of grace, are ceremonies of divine inſtitution, by which a participation of the promiſed, ſaving benefits of Chriſt is typically exhibited, and ſpiritually ſealed to God's covenant people in the uſe of an outward and viſible ſign, which obliges them, on their part, to a more chearful obedience.

Q. Why are ſacraments called ceremonies?

A. To diſtinguiſh them from moral duties.

Q. Why ceremonies of divine inſtitution?

A. To diſtinguiſh them from ſuch as are of human ordination.

Q. From what ceremonies are ſacraments, as ſeals of the promiſes, preciſely diſtinguiſhed?

A. From all ceremonies whatever, which have not the ſalvation-promiſes of the covenant of grace, ſpecially annexed.

Q. Sum me up the ſeveral particulars required in the conſtitution and due receiving of a ſacrament.

A. There is 1. The outward viſible ſign. 2. The actual application or reception thereof. 3. The thing ſignified, or the inward application of Chriſt and his ſalvation. 4. The typical analogy between the ſign and the thing ſignified; but no phyſical union or identity as the doctrine of tranſubſtantiation ſuppoſes. 5. A proper recipient and adminiſtrator. 6. Its principal end, the confirmation of faith, and increaſe in piety, which depend not on the intention of the miniſter, but the grace of God. And 7. The conſtitution muſt be of divine ordination.

Q. How many ſacraments hath Chriſt ordained in his church?

A. There are two ſacraments ordained of Chriſt our Lord in the goſpel, that is to ſay, baptiſm, Matt. xxviii. 19. *and the ſupper of the Lord,* Matt. xxvi. 26—30. Mark xiv. 22—26. Luke xxii. 14—20. 1 Cor. xi. 23—26.

Q. Were there any ſacraments anſwering to theſe in the moſaic diſpenſation?

A. The extraordinary and more temporary ſacraments of the Old Teſtament were ſalvation by Noah's ark; the Iſraelites dwelling under the cloud; their paſſage through the Red Sea, by which they were ſaved and their enemies deſtroyed; their feeding on manna from heaven; drinking of that water which ſupernaturally flowed from the rock; and their looking on the brazen ſerpent: all which have an eaſy analogical reference to the grace of Chriſt. But the more ordinary and laſting ſacraments of the legal diſpenſation, were Circumciſion, and the Paſchal Lamb, which are divinely analogous to Baptiſm, and

and the Lord's Supper: to which the water and blood coming from our Saviour's pierced ſide, are thought to have ſpecial reference, John xix. 34.

Q. Are there more ſacraments than theſe two under the New Teſtament?

A. Thoſe five commonly called ſacraments, that is to ſay, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for ſacraments of the goſpel, being ſuch as are grown, partly of the corrupt following of the apoſtles, partly are ſtates of life allowed in the ſcriptures: but yet have not like nature of ſacraments with baptiſm and the Lord's ſupper.

Q. For what reaſon?

A. For that they have not any viſible ſign or ceremony ordained of God.

Q. Give me Rogers's conciſe deſcription of the venerable rite of confirmation.

A. "Touching confirmation, the ſentence, and "judgment of the true church is, that rightly uſed, "as it was in the primitive church, it is no ſacrament, "but a part of chriſtian diſcipline, profitable for the "whole church of God. For the ancient confirma-"tion was nothing elſe, than an examination of ſuch, "as in their infancy had received the ſacrament of "baptiſm, and were then, being of good diſcretion, "able to yield an account of their belief, and to teſ-"tify with their own mouths what their ſureties, in "their names, had promiſed at their baptiſm: which "confeſſion being made, and a promiſe of perſeverence "in the faith by them given, the Biſhop, by ſound "doctrine, grave advice, and godly exhortations, "confirmed them in that good profeſſion: and laying "his hands on them, [Heb. vi. 2. Acts viii. 17, 18. "xix. 6.] prayed for the increaſe of God's gifts and "graces in their minds."

 Q. "With

Q. "With ſuch views of confirmation, is it not a "duty and privilege to ſeek it when there is oppor- "tunity?

A. "It is, and I have reaſon to think that the "want of inclination to confirm, by a perſonal act, "my baptiſmal vow, is nothing elſe but a refuſal to "be a chriſtian, and would make me equally averſe "to baptiſm itſelf, if I had not been already bap- "tized."*

Q. Is this rite in uſe with the diſſenters?

A. "Our diſſenting brethren do not uſe it; but "they uſe what is equivalent to it; for, before that "any one is admitted into church-fellowſhip, he muſt "give an account of his views of the principles of "chriſtianity, and of his experience, to the aſſembled "members of the church into which he ſues for "admittance."†

Q. Penance, and matrimony (though typical of the greatly myſterious union between Chriſt and the church) are out of the queſtion here, having no *ſacramental*, or ſcriptural rite at all: but why is orders by the rite of impoſition of hands, and that by unconteſted ſcripture-preſident, not a ſacrament?

A. Becauſe here is no ſacramental, elemental type: and Dr. Ellis obſerves, in his *Defenſio*, article XXXIX. in the caſe of Matthias, Acts i. and of the apoſtles, Matt. x. and Mark iii. that this impoſition is not eſſential to ſacred ordination, and wonders that the papiſts ſhould make laying-on-of-hands in orders and confirmation a ſacramental rite, ſeeing it is a thing

* STILLINGFLEET's very valuable Explanation of the Church Catechiſm. Price 4*d*. Matthews and Buckland.

† JESSE's moſt intereſting Parochialia. Robinſon, Rivington, and Vallance. Price 2*s*. 6*d*.

thing unheard of in ſcripture, that there ſhould be one and the ſame ſign for two ſacraments.

Q. What is the meaning of that anointing with oil by the apoſtle James's direction chap. v. 14. and from which the papiſts deduce their pretended ſacrament of extreme unction?

A. The apoſtles, it is ſaid, "anointed with oil many that were ſick and healed them," Mark vi. 13. and accordingly, we have account of this anointing being practiſed two hundred years after Chriſt, as a ſtanding miracle in the church; for the gift of healing ſo long accompanied it; but when that miraculous gift ceaſed, then, of courſe, this rite was laid aſide. So that this anointing was for the benefit of the living; but the papiſts anoint thoſe that are given over for dead, and are expected to die notwithſtanding this unction. See BURKITT and HENRY in loc.

Q. Surely the ſacramental elements were not deſigned for idle ſhow, or idolatrous adoration.

A. No: *the ſacraments were not ordained of Chriſt to be gazed upon, or to be carried about,*——for which there is neither lawful end, or warrant in ſcripture.

Q. How are the ſacraments to be rendered beneficial?

A. We ſhould duly uſe them. And in ſuch only, as worthily receive the ſame, they have a wholeſome effect or operation: but they that receive them unworthily, purchaſe to themſelves damnation, as Saint Paul ſaith, 1 Cor. xi. 29.

Q. This anſwer carries its proof with it: but what may be the meaning here of the word *damnation?*

A. Not only the unworthy receiving of the Lord's ſupper, but every other ſin expoſeth unbelievers to *damnation,* Rom. i. 18. Gal. iii. 10. On the other

if believers ſhould be led away to eat the Lord's ſupper in a diſorderly manner as the Corinthians did, not diſcerning the Lord's body, to ſuch heinous ſinners againſt light and love, God threatens the rod, but engages to love them ſtill, Pſal. lxxxix. 19—37. ſo that there is no *katakrima* condemnation to them that are in Chriſt Jeſus, Rom. viii. 1. And, as the original word here is *krima* judgment, and not *katakrima* condemnation, it ſeems rather applicable to believers than unbelievers: accordingly it is ſaid, ver. 32. "When we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world."

Q. Give the general definition of a ſacrament with the names of ſuch as are truly, and thoſe that are falſely ſo called, &c. in the words of the article.

A. Sacraments, ordained of Chriſt, be not only badges or tokens of chriſtian men's profeſſion: but rather they be certain ſure witneſſes, and effectual ſigns of grace, and God's good will towards us, by the which he doth work inviſibly in us, and doth not only quicken, but alſo ſtrengthen and confirm our faith in him.

There are two ſacraments ordained of Chriſt our Lord in the goſpel, that is to ſay, baptiſm, and the ſupper of the Lord.

Thoſe five commonly called ſacraments, that is to ſay, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for ſacraments of the goſpel, being ſuch as have grown, partly of the corrupt following of the apoſtles, partly are ſtates of life allowed in the ſcriptures: but yet have not like nature of ſacraments with baptiſm and the Lord's ſupper; for that they have not any viſible ſign or ceremony ordained of God.

The

The ſacraments were not ordained of Chriſt to be gazed upon, or to be carried about, but that we ſhould duly uſe them. And in ſuch only, as worthily receive the ſame, they have a wholeſome effect or operation: but they that receive them unworthily, purchaſe to themſelves damnation, as St. Paul ſaith.

ARTICLE XXVI.

Q. OF what does the twenty-ſixth article treat?

A. Of the unworthineſs of the miniſters which hinders not the effect of the ſacraments.

Q. What reaſon have you to give for this?

A. Although in the viſible church the evil be ever mixed with the good, and ſometimes the evil have chief authority in the miniſtration of the word and ſacraments: yet foraſmuch as they do not the ſame in their own name, but in Chriſt's, and do miniſter by his commiſſion and authority, we may uſe their miniſtry, both in hearing the word of God, and in the receiving of the ſacraments. Neither is the effect of Chriſt's ordinance taken away by their wickedneſs, nor the grace of God's gifts diminiſhed from ſuch, as by faith, and rightly do receive the ſacraments miniſtered unto them; which be effectual, becauſe of Chriſt's inſtitution and promiſe, although they be miniſtered by evil men.

Q. Prove this from ſcripture.

A. Matt. xxiii. 2, 3. "The ſcribes and phariſees ſit in Moſes' ſeat. All therefore whatſoever they bid you obſerve, that obſerve and do; but do not ye after

after their works: for they ſay, and do not." And again, Phil. i. 15. 18. "Some indeed preach Chriſt even of envy and ſtrife:——What then? notwithſtanding every way, whether in pretence, or in truth, Chriſt is preached; and I therein do rejoice, yea, and will rejoice." Accordingly alſo, Judas was ſent of Chriſt to caſt out devils, Luke ix. 1. and we read of wicked miniſters ſaying at the laſt day, Have we not propheſied, caſt out devils, &c. in thy name? Matt. vii. 22, &c. Every hearer then, let the miniſter be what he may, ought well to conſider that "neither is he that planteth any thing, neither he that watereth: but God that giveth the increaſe," 1 Cor. iii. 7.

Q. Are ſcandalous miniſters then to be tolerated without enquiry, and to be retained in the church if diſcovered?

A. Nevertheleſs, it appertaineth to the diſcipline of the church, that enquiry be made of evil miniſters, and that they be accuſed by thoſe that have knowledge of their offences: and finally being found guilty, by juſt judgment be depoſed.

Q. Prove the danger of an *ignorant* miniſter.

A. Luke vi. 39. "And he ſpake a parable unto them, Can the blind lead the blind? ſhall they not both fall into the ditch?"

Q. Prove the danger of an *immoral* miniſter.

A. In Phil. iii. where the apoſtle treats of falſe teachers and bad examples, he ſays, ver. 18, 19. "Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the croſs of Chriſt: whoſe end is deſtruction, whoſe God is their belly: and whoſe glory is in their ſhame, who mind earthly things."

Q. How are hypocritical or falſe teachers, notwithſtanding

withſtanding their pretended ſanctity diſcovered?

A. By their irregular conduct, and the deſtructive tendency of their life and doctrine.

Q. Prove this.

A. Matt. vii. 15, 16. "Beware of falſe prophets, which come to you in ſheep's clothing, but inwardly they are ravening wolves. Ye ſhall know them by their fruits."

Q. How do you prove the legality of depoſing ſuch miniſters?

A. If it was lawful for king Joſiah, for Elijah and Jehu to put down, and even to deſtroy idolatrous prieſts in that externally rigorous diſpenſation, this ſhows it is likewiſe lawful to depoſe, or, according to Gal. v. 12 to cut off, by excommunication chriſtian teachers of like character, by ſuch as have authority in the church.

Q. How do you prove that cutting off here can mean no more than excommunication?

A. By our Saviour's rebuking his diſciples when they had thoughts of exerciſing the ſeverity of Elijah, and telling them that the purport of his coming was not to deſtroy men's lives, but to ſave them, Luke ix. 54—56.

ARTICLE XXVII.

Q. OF what does the twenty-ſeventh article treat?

A. Of baptiſm.

Q. What is baptiſm?

A. Baptiſm.

A. Baptiſm is not only a ſign of profeſſion, and mar of difference, whereby chriſtian men are diſcerned from others that are not chriſtened: but it is alſo a ſign of regeneration, or new birth, whereby, as by an inſtrument, they that receive baptiſm rightly, are grafted into the church: the promiſes of the forgiveneſs of ſin, and of our adoption to be the ſons of God, by the Holy Ghoſt, are viſibly ſigned and ſealed; faith is confirmed, and grace is increaſed by virtue of prayer to God.

Q. How is baptiſm a ſign of profeſſion to diſtinguiſh from the unbaptized?

A. As circumciſion was a badge of cutting off, or ſeparation from the ſinful luſts of the fleſh, and uncircumciſed world, ſo is baptiſm a ſign or token of the waſhing of regeneration, and a profeſſional badge of ſeparation from ſuch as renounce chriſtianity.

Q. Prove that forgiveneſs and adoption is not only ſigned but ſealed by baptiſm, and that faith and grace are thereby confirmed and increaſed.

A. Acts ii. 38. "Repent, and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt:" that is, ſome of you ſhall receive the external gifts of the holy Spirit, and each of you, if ſincere in your faith and repentance, ſhall receive his internal graces and comforts in the ſealing of the holy Spirit of promiſe. Again, Titus iii. 5. "Not by works of righteouſneſs, which we have done, but according to his mercy he ſaved us by the *waſhing* of regeneration, and renewing of the Holy Ghoſt:" and 1 Cor. xii. 13. "For by one ſpirit we are all baptized into one body:" where baptiſm is plainly made a ſign and ſeal of regeneration, or of our engrafture into the body of Chriſt. Again, Epheſ. v. 25, 26. "Chriſt alſo loved the church, and gave

gave himſelf for it: that he might ſanctify and cleanſe it with the *waſhing of water* by the word:" the word and ſacraments being the great inſtrumental means in the hand of Chriſt, by which he applies the virtue and efficacy of his death for the cleanſing and ſanctification of his church. And again, Matt. xxviii. 19. "Baptizing them in the name" (and that is *eis to onoma*, *into* the name) "of the Father, and of the Son, and of the Holy Ghoſt," or into a participation of all the graces and privileges which that name here implies *—baptiſm being a ſacrament of abjuration, by which we renounce the world and the fleſh, as rivals with God for the throne in our hearts; and a ſacrament of allegiance, by which we reſign, and give up ourſelves to God to be his, our own ſelves, our whole ſelves, body, ſoul, and ſpirit, to be governed by his will, and made happy in his reconciled favour: and this we ſhould think on with application through our lives, and, in every hour of trial, be ready to ſay, How ſhall I (who have been baptized into his name) do this great wickedneſs and ſin againſt God! 1 Peter iii. 21.

Q. Prove that this ſealing and confirmation of grace in baptiſm is by virtue of prayer to God.

A. Acts xxii. 16. "And now why tarrieſt thou? ariſe, and be baptized, and waſh away thy ſins, *calling on the name of the Lord.*" Acts ii. 41, 42. Phil. iv. 6.

Q. What ſay you of infant-baptiſm?

A. The baptiſm of young children is in any wiſe to be retained in the church, as moſt agreeable with the inſtitution of Chriſt.

Q. What reaſons can you produce in proof of this?

A. Two very cogent ones, in which divers others, ſometime

* See WITSIUS's Œconomy, book 4. chap. 10. § 12.

ſometime adduced, may, perhaps be chiefly implied: as 1. Baptiſm is unto us, as circumciſion was to the Jews, a ſeal of the righteouſneſs of faith, Rom. iv. 11. but the infants of Jews were circumciſed, therefore the children of chriſtians are to be baptized: and accordingly we read, that as Abraham circumciſed all his male-houſhold, Gen. xvii. 23. ſo the apoſtle baptized the houſhold of Stephanas, 1 Cor. i. 16. without any alledged exception. 2. Little children come to Chriſt, and are the ſubjects of the kingdom of heaven, Matt. xix. 14. they were of old in covenant with, and liable to be bound in vow to God, as is certain from Deut. xxix. 11, 12, &c. and that this is ſtill the caſe, we learn from 1 Cor. vii. 14. conſequently we are not to deny them the ſign of the covenant. On theſe and the like conſiderations it appears evident, that the Lord Jeſus had no need to particularize young children when he commanded his diſciples to proſelyte and baptize all nations, Matt. xxviii. 19.*

ARTICLE XXVIII.

Q. OF what does the twenty-eighth article treat?

A. Of the ſupper of the Lord.

Q. Give a definition of this ordinance.

A. The ſupper of the Lord is not only a ſign of the love

* WITSIUS very ſtrongly infers infant-baptiſm from proſelytes, among the Jews, baptizing their children. Œconomy book 4. chap. 16. § 42.

love that chriſtians ought to have among themſelves, one to another; but rather it is a ſacrament of our redemption by Chriſt's death: inſomuch, that to ſuch, as rightly, worthily, and with faith receive the ſame, the bread, which we break, is a partaking of the body of Chriſt; and likewiſe the cup of bleſſing is a partaking of the blood of Chriſt.

Q. How is a partaking of the Lord's ſupper a ſign of the love that chriſtians ought to have among themſelves one to another?

A. As the eating of one paſchal lamb, with the attire and attitude of a ſpeedy traveller, was a badge of ancient church-union and fellowſhip by faith in the Meſſiah to come, and of the flight from ſin and ſinners, typified by Egypt and Babylon, ſo a joint partaking of *that one bread*, 1 Cor. x. 17. is a badge of chriſtian love and fellowſhip, and of our adherence to Chriſt: whilſt a conſtant and reſolved ſeparation from the Lord's table ſeems to be a tacit renunciation of our baptiſmal vow, and chriſtian profeſſion.

Q. Prove the believer's real ſpiritual participation or communion of the body and blood of Chriſt.

A. 1 Cor. x. 16. "The cup of bleſſing, which we bleſs, is it not the communion," or ſpiritual partaking, "of the blood of Chriſt? The bread which we break, is it not the communion," or ſoul-refreſhing participation "of the body of Chriſt?"

Q. What have you to ſay of the popiſh doctrine of tranſubſtantiation?

A. Tranſubſtantiation, or the change of the ſubſtance of bread and wine, in the ſupper of the Lord, cannot be proved by holy writ: but it is repugnant to the plain words of ſcripture, overthroweth the nature of a ſacrament, and hath given occaſion to many ſuperſtitions.

Q. Whence do you prove that the ſacramental

bread and wine are bread and wine ſtill, and not the body and blood of Chriſt?

A. From Chriſt's eating thereof himſelf, as is clear from his declaration, Mark xiv. 25. "I will drink no more of the fruit of the vine;" for though he might very properly eat of the ſame bread and wine with his diſciples, as a ſymbolical repreſentation of his union and communion with them, yet how, or to what purpoſe, could he eat himſelf, and how in doing this, could either he or they be clear from the breach of that prime precept of the ceremonial law, Lev. xvii. 14. under which they yet were?

Q. What then is the meaning of theſe expreſs aſſertions, "This is my body," and "This is my blood of the New Teſtament?"

A. As it was ſacramentally ſaid, "That rock was Chriſt," 1 Cor. x. 4. ſo, in like manner, are the ſacramental bread and wine, his body and blood: and, as the Iſraelites, in eating the paſſover, uſed to ſay, 'This is the bread of affliction, which our fathers ate in the land of Egypt,' and, as they called the roaſted lamb 'The body of the paſſover,' as ſigns and memorials of that paſſover which their fathers ate there, and types of their deliverance from thence, as alſo of their deliverance by Chriſt to come; ſo, in the ſame ſenſe, the bread and wine in the Lord's ſupper, are ſpoke of as the body and blood of Chriſt already come, by which we have real, ſubſtantial, and everlaſting deliverance from every foe, to our eternal felicity.*

Q. Allowing the doctrine of tranſubſtantiation to be true, what have you to ſay then?

A. If the bread were really changed into the body and

* See WITSIUS's Œconomy, book 4. chap. 17. § 19.

and blood of Chriſt, as the papiſts affirm, (thus preſumptuouſly ſetting aſide the other element) this could yield us no advantage at all, becauſe the carnal eating of Chriſt has no divine promiſe, as we are aſſured from John vi. 63. nay, ſuppoſing any tranſubſtantiated elements ſhould make us ever ſo nearly related to Chriſt in the fleſh, ſtill the bleſſing does not light here, but on thoſe that hear the word of God and keep it," Luke xi. 28.

Q. But does not the ſcripture aſſure us of the believer's real union with Chriſt?

A. Yes, there is a real myſtical union, John xvii. 21. or engrafture (Rom. xi. 17.) by faith into Chriſt, Epheſ. iii. 17. and believers are ſaid to be branches in Chriſt the true vine, John xv. 5. to be members of his body, of his fleſh, and of his bones, Epheſ. v. 30. to have God dwelling in them and they in God, 1 John iv. 15. And we are poſitively aſſured that no ſpiritual life can be poſſeſſed, unleſs we [ſpiritually] eat the fleſh of the Son of Man, and drink his blood, John vi. 53. Hence, believers are ſaid to be crucified with Chriſt, Gal. ii. 20. to be buried with him, Col. ii. 12. and raiſed up together and made to ſit together in heavenly places in Chriſt Jeſus, Epheſ. ii. 6. and this with peculiar propriety; becauſe it is natural to ſuppoſe that where Chriſt the head is, there muſt the body or members be alſo, Col. i. 18. John xii. 26. Hence alſo, with like charming propriety, we find Chriſt and the church mutually declared to be, *The Lord our righteouſneſs*, Jer. xxiii. 6. and xxxiii. 16. which implies the ſtrongeſt mutual, united participation of the ſame righteouſneſs by the head and body. And thus then the ſpiritual, ſacramental partaking of the body and blood of Chriſt in

the Lord's ſupper is accounted for in a very proper, delightful, and intereſting manner.

Q. How does tranſubſtantiation overthrow the nature of a ſacrament?

A. Becauſe, if the bread and wine is no longer ſuch, there remains no more ſymbolical or *ſacramental* element.

Q. To what ſuperſtitions hath tranſubſtantiation given riſe?

A. To adoration of the bread, to carrying about in pompous proceſſion the wafer-god, to corpus-chriſti-day, &c.

Q. How then is the body of Chriſt eaten in the euchariſtic ſupper?

A. The body of Chriſt is given, taken, and eaten in the ſupper, only after an heavenly and ſpiritual manner: and the mean whereby the body of Chriſt is received, and eaten in the ſupper, is faith.

Q. Whence do you prove that the body of Chriſt is only received in a ſpiritual manner by faith?

A. All ſcriptures prove this, which prove that we "live by the faith of the Son of God;" for we find no other way of living to God: thus Hab. ii. 4. "The juſt ſhall live by his faith." And John vi. 35. "Jeſus ſaid unto them, I am the bread of life, he that cometh to me ſhall never hunger; and he that believeth on me ſhall never thirſt." And when our Lord declares ver. 53. that unleſs we eat the fleſh of the Son of man, and drink his blood, we have no life in us, he aſſures us that this is done no other way but ſpiritually, or by faith; for he adds, ver. 63. "It is the ſpirit that quickeneth, the fleſh profiteth nothing: the words that I ſpeak unto you, they are ſpirit, and they are life."

Q. Were

Q. Were the elements to be kept in ſtore for *any* purpoſe when the ordinance was over?

A. The ſacrament of the Lord's ſupper was not, by Chriſt's ordinance, reſerved, carried about, lifted up, or worſhipped.

Q. How do you prove this?

A. From the ſcripture's being an utter ſtranger to all ſuch abuſe of the ſacramental elements; for, after the bleſſing, we hear no more of them but a command preſently to partake thereof in remembrance of our ſacrificed Lord. See Exod. xii. 10.

Q. Repeat the whole article reſpecting the Lord's ſupper.

A. The ſupper of the Lord is not only a ſign of the love that chriſtians ought to have among themſelves, one to another; but rather it is a ſacrament of our redemption by Chriſt's death: inſomuch, that to ſuch, as rightly, worthily, and with faith receive the ſame, the bread, which we break, is a partaking of the body of Chriſt; and likewiſe the cup of bleſſing is a partaking of the blood of Chriſt.

Tranſubſtantiation, or the change of the ſubſtance of bread and wine, in the ſupper of the Lord, cannot be proved by holy writ: but it is repugnant to the plain words of ſcripture, overthroweth the nature of a ſacrament, and hath given occaſion to many ſuperſtitions.

The body of Chriſt is given, taken, and eaten in the ſupper, only after an heavenly and ſpiritual manner: and the mean, whereby the body of Chriſt is received, and eaten in the ſupper, is faith.

The ſacrament of the Lord's ſupper was not, by Chriſt's ordinance, reſerved, carried about, lifted up, or worſhipped.

ARTICLE XXIX.

Q. OF what does the twenty-ninth article treat?

A. Of the wicked, which eat not the body and blood of Chriſt, in the uſe of the Lord's ſupper.

Q. Do the wicked, then, not eat of the body and blood of Chriſt, at the Lord's table?

A. The wicked, and ſuch as be void of a lively faith, although they do carnally, and viſibly preſs with their teeth (as St. Auguſtine ſaith) the ſacrament of the body and blood of Chriſt; yet in no wiſe are they partakers of Chriſt, but rather, to their condemnation, do eat, and drink the ſign, or ſacrament of ſo great a thing.

Q. How do you prove this?

A. It hath already been proved, article XXVIII. that the body and blood of Chriſt can only be received by faith, and of conſequence, the wicked, who are deſtitute of faith, can have no ſpiritual communion here; but, as all our doings before faith is ſin, according to article XIII. ſo alſo is the receiving of the Lord's ſupper.

ARTICLE XXX.

Q. OF what does the thirtieth article treat?

A. Of both kinds.

Q. Are the papiſts right in denying the cup to the laity?

A. The

A. The cup of the Lord is not to be denied to the lay-people: for both the parts of the Lord's ſacrament, by Chriſt's ordinance, and commandment, ought to be miniſtered to all chriſtian men alike.

Q. Whence do you prove this?

A. From that expreſs command of our Lord to his diſciples, as repreſentatives of his whole church, Matt. xxvi. 27. "Drink ye ALL of it:" which is a direct prohibition of any partial diſtribution. And what ſhadow of a reaſon can there be to ſhow that the blood of the covenant, under the ſacramental element of wine, is not as neceſſary for one chriſtian as another?

ARTICLE XXXI.

Q. OF what does the thirty-firſt article treat?

A. Of the one oblation of Chriſt finiſhed upon the croſs.

Q. What have you to ſay of the ſufficiency of this one oblation?

A. The offering of Chriſt once made, is that perfect redemption, propitiation, and ſatisfaction for all the ſins of the whole world, both original and actual: and there is none other ſatisfaction for ſin, but that alone.

Q. Prove this.

A. 1 John ii. 2. "And he is the propitiation for our ſins: and not for ours only, but alſo for the ſins of the whole world." And Acts iv. 12. "Neither

is

is there ſalvation in any other." See Heb. ix. and x. and 1 Tim. ii. 1. 4. 6.*

Q. What then were maſſes?

A. Wherefore the ſacrifices of maſſes, in the which it was commonly ſaid, that the prieſts did offer Chriſt for the quick, and the dead, to have remiſſion of pain or guilt, were blaſphemous fables, and dangerous deceits.

Q. What blaſphemous fables have maſſes been the ground of?

A. 1. That of the words of a prieſt changing bread into a living body, even of the God-man Chriſt Jeſus. 2. That of the maſs being made one and the ſame ſacrifice with the one oblation of Chriſt on the croſs. And 3. That of the ſaid maſs fabled to be profitable for the living and the dead.

Q. How are maſſes dangerous deceits?

A. As inducing men to believe, 1. That creatures may be adored, contrary to Exod. xx. 4, 5. 2. That Chriſt is frequently offered, contrary to Heb. ix. 12. 28. 3. That the prieſt offereth Chriſt, contrary to Heb. vii. 27. 4. That ſins are forgiven without blood, contrary to Heb. ix. 22. And 5. That faith is not neceſſary in communicants, contrary to Heb. xi. 6.

ARTICLE XXXII.

Q. OF what does the thirty-ſecond article treat?

A. Of the marriage of prieſts.

Q. Does

* Some great and good divines underſtand *all* here to mean only *ſome of all ſorts*, as if election was the ſubject, whereas the ſame univerſality appears to be indubitably expreſſed here, as in Ezek. xxxiii. 11.

Q. Does the word of God enjoin the clergy not to marry?

A. Biſhops, prieſts, and deacons are not commanded by God's law, either to vow the ſtate of ſingle life, or to abſtain from marriage: therefore it is lawful alſo for them, as for all other chriſtian men, to marry at their own diſcretion, as they ſhall judge the ſame to ſerve better to godlineſs.

Q. Prove it lawful for the clergy, as well as other men to marry.

A. 1 Tim. iii. 2. "A biſhop then muſt be blameleſs, the huſband of one wife" And again, Heb. xiii. 4. "Marriage is honourable in *all.*"

Q. Prove that the forbidding to marry is a doctrine of thoſe who give heed to ſeducing ſpirits, and doctrines of devils.

A. 1 Tim. iv. 1, 2, 3. "Now the ſpirit ſpeaketh expreſsly, that, in the latter times, ſome ſhall depart from the faith, giving heed to ſeducing ſpirits, and doctrines of devils; ſpeaking lies in hypocriſy, having their conſcience ſeared with a hot iron; forbidding to marry," &c.

ARTICLE XXXIII.

Q. OF what does the thirty-third article treat?

A. Of excommunicate perſons, how they are to be avoided.

Q. How are the faithful to look upon a perſon cut off from the church by excommunication?

A. That perſon which, by open denunciation of the church,

church, is rightly cut off from the unity of the church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an heathen, and publican; until he be openly reconciled by penance, and received into the church by a judge, that hath authority thereto.

Q. What inſtances of rightly cutting off from the church by excommunication, have we in the New Teſtament?

A. 1. We have that of the inceſtuous perſon, 1 Cor. v. whom the apoſtle adjudged to be delivered to ſatan for the deſtruction of the fleſh, that the ſpirit might be ſaved in the day of the Lord Jeſus: from which inſtance we infer that thoſe profeſſors are the proper ſubjects of excommunication, who are defiled with notorious wickedneſs.

2. Thoſe of Hymeneus, and Alexander, who had made ſhipwreck of faith and a good conſcience, 1 Tim. i. 19, 20. and whom therefore the apoſtle delivered to ſatan, that they might learn not to blaſpheme. Hence we learn, that they who apoſtatize fundamentally from the doctrines of the goſpel, are alſo fit ſubjects of excommunication.

Q. Prove that the excommunicated perſon is to be taken as an heathen man and a publican.

A. Matt. xviii. 15—18. "If thy brother ſhall treſpaſs againſt thee, go and tell him his fault between thee and him alone: if he ſhall hear thee, thou haſt gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witneſſes every word may be eſtabliſhed. And if he ſhall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I ſay unto you, Whatſoever ye

ſhall

ſhall bind on earth, ſhall be bound in heaven: and whatſoever ye ſhall looſe on earth, ſhall be looſed in heaven."

Q. Whence do you prove that an excommunicate perſon, on repentance, ought to be received into the church again?

A. From 2 Cor. ii. 6, 7, 8. where the apoſtle directing with reſpect to the inceſtuous perſon, then under the ſentence of excommunication, writes, "Sufficient to ſuch a man is this puniſhment, which was inflicted of many. So that contrariwiſe, ye ought rather to forgive him, and comfort him, leſt perhaps ſuch a one ſhould be ſwallowed up with over much ſorrow. Wherefore I beſeech you, that ye would confirm your love towards him."

Q. What appears to be the reaſons and ends of excommunication?

A. 1. That the church in general may not be ſcandalized, and the cauſe of Chriſt wounded in the houſe of his friends, by corrupt and infamous individuals tolerated among them.

2. That good, virtuous, and ſound chriſtians be not infected by an uninterrupted familiarity with the wicked and heterodox, ſeeing it is declared that a little leaven leaveneth the whole lump, both in doctrine, Gal. v. 9. and in practice, 1 Cor. v. 6. And

3. That by withdrawing from the company of irregular and heretical profeſſors, ſuch may be aſhamed of their conduct and opinions, and induced to repent: for, if private admonitions are without effect, Matt. xviii. 15, 16, 17. the next ſtep is a public, declarative, miniſterial excommunication, ver. 18. that the perſon ſo cut off from the church, may, on repentance, be again taken in, and everlaſtingly ſaved, 1 Cor. v. 5.

ARTICLE

ARTICLE XXXIV.

Q. OF what does the thirty-fourth article treat?

A. Of the traditions of the church.

Q. Is it neceſſary that traditions and ceremonies ſhould be every where, and altogether the ſame?

A. It is not neceſſary that traditions and ceremonies be in all places one, or utterly alike; for at all times they have been diverſe, and may be changed, according to the diverſity of countries, times, and men's manners, ſo that nothing be ordained againſt God's word.

Q. Prove the indifference of circumſtantials, or non-eſſentials in religion.

A. 1 Cor. ix. 20, 21, 22. "Unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under the" ceremonial "law, as under the" ſame "law, that I might gain them that are under the law; to them," the gentiles, "that are without law, as without law," or conforming to their innocent uſages "(being not without law to God, but under the law to Chriſt) that I might gain them that are without law; to the weak," or unneceſſarily ſcrupulous, "became I as weak, that I might gain the weak: I am made all" indifferent "things to all men, that I might, by all" lawful "means, ſave ſome."

Q. How may ceremonies be inſtituted in repugnance to the word of God?

A. This was ſhown before, article XX. to which I refer.

Q. May a ceremony, purely indifferent in itſelf, 1 Cor. viii. 8. be ſo impoſed upon a church, as to become unlawful?

A. Yes,

A. Yes, utterly ſo, if they are taught to entertain it as eſſential.

Q. Give an inſtance.

A. Thus the Galatians miſapplied the then aboliſhed rite of circumciſion, by making it in ſome degree meritorious of ſalvation, Acts xv. 1. for, in ſo doing, they perfectly ſet aſide the merit of Chriſt's ſatisfaction, Gal. v. ii. which will be all or nothing, and can no more admit a partner than a rival in a ſinner's juſtification before God, Rom. xi. 6. Epheſ. ii. 9. Iſai. lxiii. 3. yet nevertheleſs, it was perfectly lawful for Paul to circumciſe Timothy, Acts xvi. 3. uſing the ceremony as a rite then quite indifferent in itſelf, and merely that he might be more acceptable to the Jews.

Q. Is it lawful to violate the traditions and ceremonies of the church?

A. Whoſoever, through his private judgment, willingly and purpoſely, doth openly break the traditions and ceremonies of the church, which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly (that other may fear to do the like) as he, that offendeth againſt the common order of the church, and woundeth the conſciences of the weak brethren.

Q. Is this agreeable to the apoſtolic rule?

A. Yes expreſsly; for the command is, Heb. xiii. 17. "Obey them that have the rule over you, and ſubmit yourſelves."

Q. But wherein are we to obey?

A. Doubtleſs in all things lawful: conſequently not only in morals and doctrine, but in conforming to the diſcipline and ceremonies by authority preſcribed, ſo far as nothing is enjoined againſt the word of God.

Q. Why is offending againſt the common order of the church, joined with wounding the conſciences of weak brethren?

A. Becauſe the apoſtle himſelf joins diviſions with offences, Rom. xvi. 17.

Q. Do theſe always go together?

A. The former has, at leaſt, a natural tendency to beget the latter; for when perſons, whom we think better and wiſer than ourſelves, on plauſible pretences, make, as it were, a proteſt againſt our ritual, &c. as not founded on truth, this will have a ſtrong prevalence to make the weak and unexperienced diſſatisfied, and to doubt the legality of their own practice: and theſe doubts I take to be thoſe offences or ſtumbling blocks which the apoſtle refers to. "Happy is he that condemneth not himſelf in that thing which he alloweth," Rom. xiv. 22.

Q. But does not he ſpeak of diviſions and offences, contrary to, not ceremonies, but the *doctrine* which they had learned?

A. He does: but ceremonies (as circumciſion of old, Acts xv.) ſtand in the place of ſubſtantial doctrines when they are made the cauſe of ſubſtantial diviſions; becauſe forms and ceremonies purely as ſuch, or, if a too great ſtreſs be not laid upon them, cannot poſſibly have ſuch an effect, when it is properly conſidered that every one has a right to follow his own private judgment in ſuch matters, Rom. xiv. 23. and that it is not in the judgment of others but of his own Maſter, he ſtands or falls, ver. 4. thus, whether one day be eſteemed above another or not, it is to the Lord in both caſes, ver. 5, 6. and he that eateth not, is not to judge him that eateth, for God hath received him, ver. 3.

Q. But

Q. But if weak believers are to be thus indulged, Rom. xiv. 1. or, as one ingeniouſly obſerves, (Theo. Trea. page 574. anno 1788) if, in theſe indifferent matters, they are to be dealt with "as judicious "nurſes would uſe a weakly child, not ſetting it to "walk too ſoon, nor too often, leſt the trial ſhould "prove too much for its ſtrength, increaſe its weak-"neſs, and prevent its growth," then, when is it that they ought to be openly rebuked, according to the article?

A. When through their private judgment they willingly, *(volens,)* purpoſely, (that is, *datâ operâ*, ſtrenuouſly endeavour,) and openly break (or publickly violate) the traditions and ceremonies of the church, not repugnant to the word of God, and ordained and approved by common authority; for then they no longer reſemble children at nurſe, but take upon them to rule and diſturb the peace and order of the family, and that, too often, by magnifying things of an indifferent nature into eſſential doctrines.*

Q. How far is it lawful for a national church to make, alter, and annul her ceremonies?

A. Every particular, or national church hath authority to ordain, change, and aboliſh ceremonies or rites of the church, ordained only by man's authority, ſo that all things be done to edifying. 1 Cor. xiv. 26.

* Differences however, and externally ſeparate communions, and that among good men, will ſtill, it is likely, be maintained as long as we are in this imperfect ſtate; but let it be noted, that as true church-men, and all upright, evangelical diſſenters of every denomination are ſpiritually united in the ſame goſpel-principles, and differ only in form and ceremony, they are bound, by the divine command, to love one another as Chriſt hath loved them, John xiii. 34.

Q. Give an inſtance?

A. In Acts xv. we have a council of the apoſtles and elders and their determination reſpecting the ceremonial law of Moſes, (now, on Chriſt's crucifixion, having loſt its divine force,) whether it ought *then* to be entirely aboliſhed, or what particulars thereof it might *yet* be requiſite, on prudential conſiderations, to retain.

Q. That rites and ceremonies, or all things reſpecting the comelineſs and gravity of divine worſhip, and the well-ordering and government of the church, &c. are, with the church's beſt diſcretion, to be done to edifying, is proved from the apoſtolic command, included in the words of the article: I ſhall now, therefore, only requeſt a repetition of the whole article.

A. It is not neceſſary that traditions and ceremonies be in all places one, and utterly alike; for at all times they have been diverſe, and may be changed, according to the diverſities of countries, times, and men's manners, ſo that nothing be ordained againſt God's word. Whoſoever, through his private judgment, willingly and purpoſely, doth openly break the traditions and ceremonies of the church, which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly (that other may fear to do the like) as he, that offendeth againſt the common order of the church, and hurteth the authority of the magiſtrate, and woundeth the conſciences of the weak brethren.

Every particular or national church hath authority to ordain, change, and aboliſh ceremonies or rites of the church, ordained only by man's authority, ſo that all things be done to edifying.

ARTICLE

ARTICLE XXXV.

Q. OF what does the thirty-fifth article treat?

A. Of homilies.

Q. What is an homily?

A. "A plain and popular diſcourſe on ſome divine "ſubject: applied to thoſe which were compoſed at "the reformation to be read in churches, in order "to ſupply both the caſual and neceſſary defect of "ſermons." BARC. Dict.

Q. Can you recommend the homilies of our church as ſound evangelical diſcourſes, and worthy of the moſt ſerious attention of a congregation?

A. The ſecond book of homilies, the ſeveral titles whereof we have joined under this article, doth contain a godly and wholeſome doctrine, and neceſſary for theſe times, as doth the former book of homilies, which were ſet forth in the time of Edward the ſixth: and therefore we judge them to be read in churches, by the miniſters, diligently and diſtinctly, that they may be underſtood of the people.

Q. Give a liſt—*Of the names of the homilies*—with a text or chapter, by way of theſis or general proof.

A. 1. *Of the right uſe of the church.* Hag. i. 9, 10. 11. Matt. xviii. 19, 20. Eccleſ. v. 1. 2. *Againſt peril of idolatry.* Exod. xx. 4, 5, 6. Lev. xxvi. 1, 2. 3. *Of repairing and keeping clean of churches.* 2 Kings xii. 4—15. 4. *Of good works: firſt of faſting.* Iſai. lviii. 5. *Againſt gluttony and drunkenneſs.* Luke xxi. 34. 6. *Againſt exceſs of apparel.* Iſai. iii. 16, &c. 7. *Of prayer.* Luke xviii. 1. 8. *Of the place and time of prayer.* Acts xiii. 14. John xx. 26. Rev. i. 10. Luke ii. 37. 9. *That common prayers, and ſacraments ought to be adminiſtered in a known tongue.* 1 Cor.

xiv. 10. *Of the reverend eſtimation of God's word.* 2 Tim. iii. 16. 1 Cor. ii. 13. Pſalm cxix. 11. *Of alms-doing.* 1 Tim. vi. 18, 19. 12. *Of the nativity of Chriſt.* John iii. 16. 1 Tim. i. 15. 13. *Of the paſſion of Chriſt.* Iſai. liii. 14. *Of the reſurrection of Chriſt.* 1 Cor. xv. 15. *Of the worthy receiving of the ſacrament of the body and blood of Chriſt.* 1 Cor. xi. 20—29. 16. *Of the gifts of the Holy Ghoſt.* Acts ii. Gal. v. 22, 23. 17. *For the rogation days.* That all things come from God, 1 Cor. iv. 7. Perambulation, Deut. xix. 14. 18. *Of the ſtate of matrimony.* Heb. xiii. 4. 19. *Of repentance.* Pſalm li. Acts v. 31. 20. *Againſt idleneſs.* Ezek. xvi. 49. 2 Theſſa. iii. 11, 12. 21. *Againſt rebellion.* Rom. xiii. 1—7. Num. xvi. 2 Sam. xv, &c.

Q. Allowing theſe homilies to contain the ſame pure goſpel-doctrines with the articles and thoſe ſcriptures ſubjoined, as they really do, How do you prove the lawfulneſs and propriety of reading them in public?

A. We cannot expect, in ſcripture, a recommendation of any books not of immediate inſpiration for that would be to ſtamp an infallible authority on fallible compoſitions; yet we have a poſitive account, Acts xv. 1. of Moſes, from of old, being read in the ſynagogues every ſabbath-day; and, in Nehem. viii. 3. 8. 18. of Ezra's reading the ſcriptures from day to day with expoſition; and it is certain, expoſition, whether read, or ſpoke extempore, or compoſed pro tempore, might, in ſome degree at leaſt, be alike explanative to the audience; for reading, and writing too, as the judicious Hooker obſerves, are but different ways of preaching. Whilſt a phyſician or a lawyer read in their books, the hearer, ſays Dr. Ellis,

Ellis, may obtain health and ſound counſel for himſelf or others: and ſo it is in divinity; for though their miniſtry may be more efficacious, who are capable of applying the word according to the various circumſtances of their auditors, yet a reader may be of great uſe, where ſuch cannot be procured: thus Beza, in his preface to Calvin's ſermons on Job, teſtifies that the *public* and private *reading* of theſe diſcourſes, was of the greateſt benefit to the French churches far and near, and that, in very many places, they ſerved inſtead of paſtors, where ſuch teachers were wanting.

ARTICLE XXXVI.

Q. OF what does the thirty-ſixth article treat?

A. Of conſecration of biſhops and miniſters.

Q. Do our church-forms, for theſe purpoſes, contain every thing eſſential, and nothing impiouſly ſuperfluous?

A. The book of conſecration of archbiſhops and biſhops, and ordering of prieſts and deacons, ſet forth in the time of Edward the ſixth, and confirmed at the ſame time by authority of parliament, doth contain all things neceſſary to ſuch conſecration and ordering: neither hath it any thing that of itſelf is ſuperſtitious or ungodly. And therefore whoſoever are conſecrated or ordered according to the rites of that book, ſince the ſecond year of the aforenamed King Edward,

Edward, unto this time, or hereafter, ſhall be conſecrated or ordered according to the ſame rites, we decree all ſuch to be rightly and orderly, and lawfully conſecrated and ordered.

Q. What reaſons have you to ſhow that the ſeveral miniſters of the church of England are thus lawfully ordained.

A. Becauſe they are firſt tried and examined according to 1 Tim. iii. or Titus i. and then conſecrated and ordained by impoſition of hands, 1 Tim. v. 22. with needful and ſeaſonable prayers, Luke vi. 12. and the church's decree gives a ſanction to what may be of an indifferent ceremonial nature, by article XXXIV.

Q. Laying-on-of-hands was uſed under the *Old* Teſtament at conſecration and inauguration into offices, Num. xxvii. 18. viii. 10. and ſo paſſed to the *New:* what may be the import of that rite?

A. It is uſed as a ſymbol, 1. Of ſubjection, Pſal. lxxxix. 25. cxxxix. 5. and 2. Of love and grace, aſſiſtance and protection, Rev. i. 17.

Q. Apply this to ordination.

A. 1. As a right of ſubjection, it may ſignify that a man, thus initiated into holy orders, is no longer his own, or, as it were, at his own diſpoſal, becauſe hereby ſubjected to the ſpecial ſervice of God, in whoſe ſight he is bound to behave himſelf in it, with all fidelity and diligence; and

2. As a rite of love and grace, protection and aſſiſtance, it may imply his being qualified for the office, not by himſelf, but by the grace of God, whence he muſt look to be enriched and mightily aſſiſted with new and greater gifts of the Holy Spirit, neceſſary for the diſcharge of his duty: and

therefore

therefore prayer is joined with the impoſition of hands, for the obtaining of thoſe benefits.

Q. But when the biſhop, on laying-on-of-hands, ſays, Receive the Holy Ghoſt, &c. Is it meant that the Holy Ghoſt muſt now be expected in his extraordinary and miraculous gifts as formerly?

A. No: but in his ordinary miniſterial gifts, or common qualifying operations; becauſe, on ſufficient eſtabliſhed evidence of divine truth, miracles are now ceaſed. Or the Holy Ghoſt, as given by impoſition of hands, may be taken metonymically for the miniſterial office, of which the Holy Ghoſt is the efficient cauſe or Author,* Acts xx. 28. and now actually conferred, with prayer for a bleſſing.

Q. To whom is the title of biſhop given in ſcripture?

A. 1. It is an office-character given to Chriſt himſelf, 1 Peter ii. 25. who is Overſeer of all, even the minuteſt concerns of his church, making all things work for good to them that love God.

2. It is given to the apoſtles, who were inſtrumental, ſubordinate inſpectors under Chriſt, having immediate and infallible credentials from heaven; for the apoſtolic office is denominated a biſhopric, Acts i. 20. and

3. It is given to all paſtors and preſbyters † or elders

* So Dr. Ellis ſays, Conſert miniſterium externum ordinarium, cujus Spiritus Sanctus author eſt: Sicuti etiam dicit, Authoritatem accepe prædicandi Evangelium, &c.

Order, ſays Ravenell, is not a genuine ſacrament, as it is not general in its application to the members of the church, and becauſe its ſign or ceremony has no promiſe of juſtifying grace.

† *Prieſt* is a title which proteſtants of the church of England uſe allegorically for *preſbyters*, in alluſion to prieſts under the law not as offering real material ſacrifices but ſpiritual ones, 1 Peter ii. 5.

elders of the church, who are likewiſe overſeers within their reſpective departments. This will appear by comparing Acts xx. 17. with ver. 28. and 1 Tim. iii. 2. with Titus i. 5. 7.

Q. Can you prove any miniſter appointed by an apoſtle as a general inſpector of, and to ordain miniſters in ſeveral ſeparate congregations, that is, with like authority to that of an Engliſh biſhop?

A. Yes, from Titus i. 5. where the apoſtle Paul thus writes to Titus, "For this cauſe left I thee in Crete, that thou ſhouldeſt ſet in order the things that are wanting, and ordain elders in every city, as I had appointed thee." I refer alſo to 1 Tim. v. 22. compared with iii. 2. And this is agreeable to the diſcipline of the Old Teſtament church, as we have it in Num. iii. 32. where it is ſaid, "And Eleazar, the ſon of Aaron the prieſt, ſhall be chief over the chief of the levites, and have the overſight of them that keep the charge of the ſanctuary."

Q. In what light are we to look upon archbiſhops?

A. In the ſame light we look on other biſhops, as having the like authority in their own dioceſes, and only, for the ſake of *eutaxia*, or better government of the church, conſtituted preſidents over other ſuffragan biſhops within a certain diſtrict.

Q. Whence do you, in general, prove it lawful for the church to conſtitute different orders of miniſters for the better government of the church of God?

A. From that general and ſummary command of the apoſtle, 1 Cor. xiv. 40. "Let all things be done decently,

5. whereas, in the church of Rome, it may poſſibly be applied to their miniſters as pretending to offer the very body and blood of Chriſt in the maſs, and ſo be groſsly perverted.

decently, and in order:" which may properly reſpect order in diſcipline,* as well as adminiſtration of the word and ſacraments.

Q. But is not a ſuperiority of miniſters contrary to that order preſcribed by our Lord to his diſciples, who ſays, Luke xxii. 26. "He that is greateſt among you, let him be as the younger; and he that is chief as he that doth ſerve?"

A. He does not direct here to a parity or equality of civil or eccleſiaſtical miniſters among chriſtians, but condemns the affectation of Superiority and the love of Pre-eminency, and ſhows that they, who affect theſe moſt, deſerve them leaſt, while they, who ſeek them leaſt, deſerve them beſt: and accordingly, this chief Shepherd ſays of himſelf, ver. 27. as an example of the humility here recommended, "I am among you as he that ſerveth."

Q. Can you favour me with a ſummary of biſhop Carleton's proteſt, in the face of the famous ſynod of Dort, againſt the tenet of maintaining the divine inſtitution of a parity of miniſters?

A. Yes: he gives the following account of it himſelf, as inſerted in his Life by Mr. Middleton in his very intereſting and entertaining *Biographia Evangelica*, informing us, "That whereas in the "confeſſion [i. e. the Belgic confeſſion at Dort] "there was inſerted a ſtrange conceit of the parity "of miniſters to be inſtituted by Chriſt, I declare "our diſſent utterly in that point. I ſhewed, that by "Chriſt a parity was never inſtituted in the church: "That he ordained twelve apoſtles, as alſo ſeventy "diſciples:

* Quadrageſimæ obſervatio et ordinum minorum diſtinctio pertinent ad externam diſciplinam et ritus, non ad dogmata et cultus. Biſhop DAVENANT's Prælect. page 24.

" diſciples: That the authority of the twelve was " above the other: That the church preſerved this " order, left by our Saviour: And therefore, when " the extraordinary power of the apoſtles ceaſed, yet " this ordinary authority continued in biſhops, who " ſucceeded them, who were by apoſtles left in the " government of the church, to ordain miniſters, and " to ſee, that they, who were ſo ordained, ſhould " preach no other doctrine: That, in an inferior " degree, the miniſters, who were governed by bi- " ſhops, ſucceeded the ſeventy diſciples: That this " order hath been maintained in the church from the " times of the apoſtles. And herein I appealed to " the judgment of antiquity, and to the judgment of " any learned men now living; and craved him herein " to be ſatisfied, if any man of learning could ſpeak " to the contrary. My Lord of *Saliſbury* [Davenant] " is my witneſs; and ſo are all the reſt of our com- " pany, who ſpake alſo in the ſame cauſe. To this " there was no anſwer made by ANY. Whereupon, " we conceived that they yielded to the truth of the " proteſtation." &c.

Q. Pleaſe to conclude this article with Calvin's opinion of epiſcopacy as given us in his Life, in the ſame book, with the writer's healing reflections thereopon.

A. " *Calvin*, in his epiſtolary correſpondence with " the protector, endeavoured to unite the Proteſtant " churches; nay, (ſays Mr. Strype) there was ſo " much joy abroad at the Reformation in *England* " under *Edward* VI. that *Calvin*, *Bullinger*, and " others, *in a letter to the king, offered to make him their* " *defender, and to have biſhops in their churches, as there* " *were in England; with a tender of their ſervice to* " *aſſiſt*

" *aſſiſt and unite together.* This good work was ob-
" ſtructed by the machinations of the council of
" Trent, and by the artifices of ſome popiſh biſhops
" here at home. *Calvin* however, renewed his en-
" deavours upon the acceſſion of queen *Elizabeth*,
" and, in a letter to archbiſhop *Parker*, deſired him
" *to prevail with her majeſty to ſummon a general aſſembly*
" *of all the Proteſtant clergy, whereſoever diſperſed; and*
" *that a ſet form and method might be eſtabliſhed, not only*
" *in her dominions, but alſo among all the reformed and*
" *evangelical churches abroad.* While this important
" buſineſs was meditating, the deſign was fruſtrated
" by the death of *Calvin;* but how probably all
" parties might have been reconciled appears from
" *Calvin's* own opinion of a moderate epiſcopacy.
" *Let them give us,* (ſays he,) *ſuch an hierarchy, in*
" *which biſhops may be ſo above the reſt, as they refuſe*
" *not to be under Chriſt, and depend upon him, as their*
" *only head; that they maintain a brotherly ſociety, &c.*
" *If there be any that do not behave themſelves with all*
" *reverence and obedience towards them, there is no ana-*
" *thema but I confeſs them worthy of it.* The truth is,
" *Calvin* and *Parker* were but of one mind; and ſo
" are all good men, in eſſentials: They both laboured
" and wiſhed to promote the eſtabliſhment of pure
" religion, and not their own gain or glory. And
" ſo, in later times, if ſuch men as archbiſhops *Uſher*
" and *Leighton*, Mr. *Burrough*, Mr. *Philip Henry*, and
" ſome other excellent men, moderate in their tem-
" pers, and in their attachment to indifferent things,
" could have been aſſembled to determine the out-
" ward mode and form of the church, we ſhould
" have had no diſſenters among us but very bad
" men; and the hearts and hands of all true chriſtians

" would have been much more ſtrengthened and " united. This is the true purpoſe of all outward " forms among Chriſtians; who, if they have indeed " the grace of GOD in their Souls, have no *real* " differences between themſelves, worth a moment's " contention."

ARTICLE XXXVII.

Q. OF what does the thirty-ſeventh article treat?
A. Of the civil magiſtrates.

Q. Who hath the chief civil and eccleſiaſtical power in the realm of England and its appendages?

A. The King's Majeſty hath the chief power in the realm of England, and other his dominions, unto whom the chief government of all eſtates of this realm, whether they be eccleſiaſtical or civil, in all cauſes, doth appertain; and is not, nor ought to be ſubject to any foreign juriſdiction.

Q. There are divers kinds of governments, as democracies, ariſtocracies, monarchies, and mixt monarchies, ſome chriſtian and ſome heathen: have the chief and inferior governors in all theſe, a claim, according to their reſpective ſtations, to the divine authority?

A. They have: for it is declared, Rom. xiii. 1, 2. that " there is *no* power but of God," that " the powers that *be* are ordained of God," and that " whoſoever reſiſteth the power, reſiſteth the *ordinance*

nance of God." And hence it is ſaid, Titus iii. 1. "Put them in mind to be ſubject to principalities and powers, to obey magiſtrates." And again, Rom. xiii. 7. "Render therefore to all their dues: tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour."

Q. Prove that kings, and conſequently the King of England hath, by ſcripture-authority, the chief government in eccleſiaſtical affairs.

A. 2 Chron. xxxi. 2. "And Hezekiah appointed the courſes of the prieſts and the levites after their courſes, every man according to his ſervice," &c. And again, xxxiv. 3. "In the twelfth year" of his reign, "he (Joſiah) began to purge Judah and Jeruſalem from the high places, and the groves, and the carved images, and the molten images." And accordingly it was foretold that kings ſhould be the nurſing fathers, and their queens the nurſing mothers of the church, Iſai. xlix. 23.

Q. Do we give the King a right to miniſter the word and ſacraments?

A. Where we attribute to the King's Majeſty the chief government, (by which titles we underſtand the minds of ſome ſlanderous folks to be offended,) we give not to our Princes the miniſtering either of God's word, or of the ſacraments, (the which thing, the injunctions alſo lately ſet forth, by Elizabeth our Queen, do moſt plainly teſtify,) but that only prerogative which we ſee to have been given always to all godly princes in holy ſcriptures by God himſelf: that is, that they ſhould rule all eſtates and degrees committed to their charge by God, whether they be eccleſiaſtical or temporal, and reſtrain with the civil ſword the ſtubborn and evil doer.

Q. Whence do you prove that the miniſterial

function is not the office of kings, but of an order of men divinely appointed for that purpoſe?

A. From 2 Chron. xxix. 11. where king Hezekiah ſaith to the prieſts and the levites, "My ſons be not now negligent: for the Lord hath choſen you to ſtand before him, to ſerve him, and that you ſhould miniſter unto him, and burn incenſe." And in the New Teſtament we find that Chriſt ordained twelve to whom he ſaid, John xx. 21. "As my Father hath ſent me, even ſo ſend I you:" from whom and their colleagues in the apoſtleſhip, a ſucceſſion of miniſters is continued in the church by impoſition of hands, 1 Tim. v. 22. 2 Tim. ii. 2.

Q. Prove the King's authority for putting in force the penal laws, reſpecting evil-doers.

A. 1 Peter ii. 13, 14. "Submit yourſelves to every ordinance of man for the Lord's ſake; whether it be to the king, as ſupreme; or unto governors, as unto them that are ſent by him for the puniſhment of evil-doers."

Q. Hath the pope any eccleſiaſtical or civil power in this kingdom?

A. The biſhop of Rome hath no juriſdiction in this realm of England.

Q. Why ſo?

A. Becauſe it hath been long ago renounced by our ligiſlature.

Q. On what grounds?

A. Not only becauſe of that uſurpation or groundleſs diabolical claim, which he made, as Peter's ſucceſſor, to be univerſal pontiff, and Chriſt's infallible vicar upon earth, but alſo as patron of the idolatrous worſhip of the maſs, &c. and of the merit of good works, and will-worſhip, to the excluſion of that righteouſneſs

righteouſneſs in which the apoſtle ſo very expreſsly deſires to be found, Phil. iii. 9.

Q. Is it any where emphatically foretold that there ſhould be a very great and remarkable falling away, like that of the pope and church of Rome?

A. Yes, in 2 Theſſa. ii. 3, 4. 9. where it is ſaid, "Let no man deceive you by any means: for that day ſhall not come, except there come a falling away firſt, and that man of ſin be revealed, the ſon of perdition: who oppoſeth and exalteth himſelf above all that is called God, or that is worſhipped; ſo that he, as God, ſitteth in the temple of God, ſhowing himſelf that he is God.——Whoſe coming is after the working of ſatan, with all power, and ſigns, and lying wonders."

Q. By the *man of ſin* are we to underſtand only ſome particular perſon?

A. The pope, as head of the faction, is here put for the whole Romiſh church: ſo that, by the man of ſin, we are not only to underſtand the pope in particular, but (as Burkitt ſays) a ſociety and ſucceſſion of men, ſuch as is found in and among the papacy, where the ſodomy, blaſphemy, inceſt, adulteries, ſorceries, murders, treaſons, (which are not only committed, but countenanced; not only acted but authorized,) do moſt evidently declare that there never was ſuch an apoſtaſy from chriſtianity ſince it had a being in the world, as is found amongſt them.

Q. Why may he be called the ſon of perdition?

A. Not only as he ſhall be deſtroyed himſelf, ver. 8. but alſo as he is a perſecutor and deſtroyer of the ſaints, Rev. xvii. 6.

Q. Againſt whom does he oppoſe himſelf?

A. As antichriſt, he oppoſeth Chriſt in his doc-

trines, offices, and members, corrupting his doctrine, debaſing his offices, and perſecuting his members.

Q. How does he exalt himſelf above all that is called God, or that is worſhipped?

A. Magiſtrates and kings are called gods, as they are God's repreſentatives and vicegerents, but the pope has ſo far uſurped a power over all civil authority, as to enthrone and dethrone princes at his pleaſure, and hath demanded a regard to his injunctions, not only in preference to theirs, but even to thoſe of God himſelf.

Q. How does he ſit in the temple of God, ſo as to ſhow himſelf to be God?

A. As he claims univerſal ſupremacy, abſolute authority, and unerring infallibility; changing the ſacraments, and iſſuing decrees contrary to the divine word.

Q. Why is his coming (or the riſe of his uſurpation) ſaid to be after the working of ſatan?

A. Becauſe ſatan is the firſt founder and main ſupporter of the antichriſtian ſtate.

Q. Why is his coming ſaid to be with all power, and ſigns, and lying wonders?

A. Becauſe a deluſive ſhow of divine power and ſigns from heaven by lying wonders, or pretended miracles, hath been a principal ſubordinate wile of ſatan to raiſe and ſupport the papal tyranny and idolatry.

Q. How does papal Rome appear to be deſcribed in the revelation?

A. As ſucceeding and ſeconding pagan Rome in her idolatry and perſecution, chap. xiii. 1. 11. and as the New-Teſtament Babylon, making all nations to drink of the wine of the wrath of her fornication,

chap.

chap. xiv. 8, &c. xvii. xviii. for that both beaſts (chap. xiii. 1. 11.) have one ſeat ſeems clear from the ſeven heads or mountains (literally deſcriptive of Rome) aſcribed to both, chap. xiii. 1. xviii. 9.

Q. Why is her fornication, that is to ſay, her errors and idolatries compared to wine?

A. Becauſe as wine is pleaſant, and dangerouſly ſteals upon the drinker, ſo is her falſe, pompous, ſenſual, ſelf-righteous and ſelf-exalting religion pleaſing and enſnaring to our corrupt hearts, tending to inflame, as it were, and intoxicate us with an idolatrous attachment.

Q. If the ſecond beaſt, deſcribed in Rev. xiii. 11, &c. repreſent the Roman church, then the number of this beaſt, and of a man, viz. 666, mentioned ver. 18. muſt be the number of this church, and of the pope: how is it the number of the Roman church?

A. 1. The Greeks (in whoſe language the apoſtles wrote) call the Latin or Roman church *Lateinos*, the numerals of which word count in Greek, L 30 A 1 T 300 E 5 I 10 N 50 O 70 S 200; in all 666.

2. *Rumiit* (ſounding *Romiith*) among the talmudiſts ſignifies the Roman conſtitution or eſtabliſhment, the numerals whereof count in Hebrew R 200 U 6 M 40 I 10 I 10 T 400; total 666.

3. *Stur* (ſounded *fathor*) which ſignifies myſtery, concealing, or hiding, is a name of the whore, written in her forehead, Rev. xvii. 5. (becauſe the Roman church conceals the ſcriptures from her people, and amuſes them with myſteries and falſehoods) and counts in its proper Hebrew letters S 60 T 400 U 6 R 200; making juſt 666.

Q. How is 666 the number of a man, or of the pope?

A. The

A. The motto on the pope's palace is the Latin of *God's vicar-general upon earth*, which, in the common Roman numerals, count V 5 I 1 C 100 A R [1 V 5 S D 500 E I 1 G E N E R A L 50 I 1 S I 1 N T E R R I 1 S; the ſum whereof is exactly 666.*

Q. Is the capital puniſhment of profeſſing chriſtians, lawful?

A. The laws of the realm may puniſh chriſtian men with death, for heinous and grievous offences.

Q. Prove this.

A. Ezra vii. 26. "Whoſoever will not do the law of thy God, and the law of the king, let judgment be executed ſpeedily upon him, whether it be unto death, or to baniſhment, or to confiſcation of goods, or to impriſonment." This is in the gracious commiſſion of Artaxerxes to Ezra, for which he bleſſeth the Lord God of his fathers. And that ſuch penal laws, lawfully eſtabliſhed and adapted by human policy to the nature and aggravation of criminal caſes, are allowed under the New Teſtament, may be gathered from the conſent of the apoſtle, who appeals to the legal authority of Ceſar, and ſays to the Roman governor, Acts xxv. 11. "If I be an offender, or have committed any thing worthy of death, I refuſe not to die:" which is moreover ratified by Rom. xiii. 1, 2, &c. before quoted. See Prov. xx. 26. Matt. xxvi. 52.

Q. May chriſtians be ſoldiers? *A. It*

* For theſe numerical obſervations I am indebted to Mr. SIMPSON'S noble and uſeful work entitled *Sacred Literature*, in four volumes, where

Five hundred able witneſſes combine
To prove the bible true, and all divine:
Come hither, deiſt, weigh their reaſons well;
Then, if thou canſt, depart a deiſt ſtill.

A. It is lawful for chriſtian men, at the command of the magiſtrate, to wear weapons, and to ſerve in the wars.

Q. Prove this.

A. There is, ſays Solomon, Eccleſ. iii. 8. "a time of war, and a time of peace." And when the ſoldiers demanded of John baptiſt what they ſhould do, Luke iii. 14. he did not enjoin them to lay down their arms; but, ſays he, "Do violence to no man, neither accuſe any falſly, and be content with your wages." And again, we read of two centurions, Matt. viii. and Acts x. who, though ſoldiers, were, at the ſame time, eminent chriſtians.

Q. Give the whole article reſpecting magiſtracy at one view.

A. The King's Majeſty hath the chief power in the realm of England, and other his dominions, unto whom the chief government of all eſtates of this realm, whether they be eccleſiaſtical or civil, in all cauſes, doth appertain; and is not, nor ought to be ſubject to any foreign juriſdiction.

Where we attribute to the King's Majeſty the chief government, (by which titles we underſtand the minds of ſome ſlanderous folks to be offended,) we give not to our Princes the miniſtering either of God's word, or of the ſacraments, (the which thing, the injunctions alſo lately ſet forth, by Elizabeth our Queen, do moſt plainly teſtify,) but that only prerogative which we ſee to have been given always to all godly princes in holy ſcripture by God himſelf: that is, that they ſhould rule all eſtates and degrees committed to their charge by God, whether they be eccleſiaſtical or temporal, and reſtrain with the civil ſword the ſtubborn and evil doers.

The

The biſhop of Rome hath no juriſdiction in this realm of England.

The laws of the realm may puniſh chriſtian men with death, for heinous and grievous offences.

It is lawful for chriſtian men, at the command of the magiſtrate, to wear weapons, and ſerve in the wars.

ARTICLE XXXVIII.

Q. OF what does the thirty-eighth article treat?

A. Of chriſtian men's goods, which are not common.

Q. Is there no private property in the New-Teſtament church?

A. The riches, and goods of chriſtians are not common, as touching the right, title, and poſſeſſion of the ſame, as certain anabaptiſts do falſly boaſt.

Q. But do not we read that the firſt ſociety of chriſtians at Jeruſalem had all things common?

A. Yes: but this was by voluntary benevolence and affection, and not enjoined by the command of God; for St. Peter tells Ananias, Acts v. 4. that his poſſeſſion, before it was ſold, was his own property, and that, after it was ſold, it was then, at his own diſpoſal; —— conſequently he was not obliged to throw it into the common ſtock.

Q. How farther does it appear that chriſtianity does not deſtroy private property?

A. It

A. It appears by the apoſtolical addreſſes particularly and diſtinctly to, or reſpecting the rich and poor.

Q. Give inſtances.

A. 1 Tim. vi. 17. "Charge them that are rich in this world." And James ii. 5. "Hath not God choſen the poor of this world?" And our Saviour ſays, Matt. xxvi. 11. "Ye have the poor always with you."

Q. But if the poor have no legal right or title to the poſſeſſions of the rich, yet is it not the duty of the rich generouſly to relieve the poor?

A. Notwithſtanding, every man ought, of ſuch things as he poſſeſſeth, liberally to give alms to the poor, according to his ability.

Q. Prove this.

A. 2 Cor. ix. 6. "He which ſoweth bountifully, ſhall reap alſo bountifully." And Prov. xix. 17. "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, will he pay him again." And in 1 Tim. vi. 17, 18, 19. the *rich* are charged to be *rich* in good works, that, by this, they may lay in a *rich* foundation (not of merit, but gratuitous reward) againſt the time to come; for, as all our good works are works of grace, ſo is the reward, a reward of grace: notwithſtanding all is meritoriouſly purchaſed at the moſt ineſtimable, at the infinite price

Of blood! of blood divine!

ARTICLE

ARTICLE XXXIX.

Q. OF what does the thirty-ninth article treat?

A. Of a chriſtian man's oath.

Q. Is not common ſwearing very different from a lawful oath?

A. We confeſs vain and raſh ſwearing is forbidden chriſtian men by our Lord Jeſus Chriſt, and James his apoſtle.

Q. Produce the paſſage wherein all vain and raſh aſſeverations are forbidden by our Saviour.

A. Matt. v. 34—37. "Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footſtool: neither by Jeruſalem, for it is the city of the great King. Neither ſhalt thou ſwear by thy head, becauſe thou canſt not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatſoever is more than theſe, cometh of evil." And that vain, or raſh ſwearing is here prohibited, and not that before a magiſtrate, is clear from the concluſion of this ſcripture, which expreſsly reſpects our *communication*, or ordinary converſation, wherein it is declared that every aſſeveration more than *Yea*, or *Nay*, ariſeth from ſome evil motive.

Q. Produce the paſſage in James, where common ſwearing is reprobated.

A. James v. 12. "Above all things, my brethren, ſwear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea, and your nay, nay; leſt ye fall into condemnation."*

Q. But

* Mr. Dod we find in his excellent *Sayings* uſed to refer common ſwearers to the *fifth* of *Zechariah*, the *fifth* of *Matthew*, and the *fifth* of *James*.

Q. But if common ſwearing is forbidden, is it likewiſe unlawful to ſwear before a magiſtrate?

A. We judge that chriſtian religion doth not prohibit, but that a man may ſwear, when the magiſtrate requireth, in a cauſe of faith, and charity, ſo it be done according to the prophet's teaching, in juſtice, judgment, and truth.

Q. Pleaſe to range in order the ſeveral particulars that conſtitute a lawful oath before a magiſtrate, according to the article; and withal prove that ſuch conſtitution is agreeable to the ſcriptures of truth.

A. 1. There is implied a due regard to the object, which muſt be the Lord alone: thus Deut. x. 20. "Thou ſhalt fear the Lord thy God; him ſhalt thou ſerve, and to him thou ſhalt cleave, and *ſwear* by his name." Hence, ſays God by the prophet, Jer. v. 7. "How ſhall I pardon thee for this? thy children have forſaken me, and ſworn by them that are no gods."

2. The manner muſt be in juſtice, judgment, and truth, as it is declared, Jer. iv. 2. "Thou ſhalt ſwear, The Lord liveth," or, as the Lord liveth, who is the ſupreme arbiter of right and wrong, "in truth, in judgment, and in righteouſneſs." And

3. The end muſt be the glory of God, and the diſcharging of our duty; the appeaſing of controverſies, the ſatisfaction of our brethren, and the clearing of innocence; and then we ſhall ſwear in a cauſe of ſound faith and truth towards God, and true charity towards our neighbour: and ſo it is ſaid, Pſal. xv. 12. "Lord, who ſhall abide in thy tabernacle? who ſhall dwell in thy holy hill? He that walketh uprightly, and worketh righteouſneſs, and *ſpeaketh the truth in his heart.*" And Heb. vi. 16. "An oath, for confirmation, is—an end of all ſtrife."

Thus a ſolemn ſwearing by God's name, is a like honour to it, as raſh ſwearing is a profanation of it.

Q. Sum up the confeſſion of our church, reſpecting this profane practice, and ſolemn duty, in the words of the article.

A. As we confeſs that vain and raſh ſwearing is forbidden chriſtian men by our Lord Jeſus Chriſt, and James his apoſtle; ſo we judge that chriſtian religion doth not prohibit, but that a man may ſwear when the magiſtrate requireth, in a cauſe of faith, and charity, ſo it be done according to the prophet's teaching, in juſtice, judgment, and truth.

From paſſion, pride, and wine, black oaths ariſe,
Defile the precious ſoul, and wound the ſkies:
Then, reader, if you wiſh eternal peace,
From too much wine, and pride, and paſſion ceaſe.

A BRIEF

A BRIEF

EXHORTATION,

BY WAY OF

IMPROVEMENT.

Dear Reader,

IT appears by the word of God that there are two kinds of knowledge, viz. a head-knowledge, and an heart-knowledge. By head-knowledge may be underſtood that which conſiſts in ſelf-acquired notion, without cauſing a thorough divine change in the will and affections. By an heart-knowledge may be underſtood that humbling knowledge of the Father, which the Son only can and doth reveal (Matt. xi. 27.) to the exciting of divine love, and an univerſal change in heart and life. By head-knowledge, we may be enabled ſpeculatively to entertain ſome orthodox notions of all evangelical myſteries without charity, or the love of God, 1 Cor. xiii. 2. conſequently a man may have ſuch a knowledge as this, whilſt ſin hath the dominion over him, or whilſt he allows himſelf to ſwear, lie, get drunk, break the ſabbath, &c. &c. By an heart-knowledge we are to underſtand a ſpiritual knowledge, or knowledge wrought in us by the Spirit of

God, who, after having, by the law, convinced us of original and actual ſin, and, by the goſpel, of the ſin of unbelief, works in the elect a divine faith, whereby they are enabled to believe that all their ſins are pardoned, and that, notwithſtanding all their unrighteouſneſs, they have a free and complete acceptance with God in the ſpotleſs righteouſneſs of Chriſt. Such a ſpiritual, experimental faith, after ſuch truly humbling conviction, works by love, and conſtrains the believer to hate all ſin which nailed our dear Redeemer to the accurſed tree, and to live to his glory who died for us and roſe again. Real believers, with their ſpiritual mind, or the believing eye of the ſoul, can no more allow themſelves to ſin, to ſwear, lie, get drunk, &c. than a burning flame can be cold. Be not therefore content, my dear reader, with barely knowing, or being enabled to prove the articles from the ſacred ſcriptures, but ſeek to know them experimentally: that is,

1, Be not ſatisfied with believing in the co-equal, co-eternal Trinity, without making it your conſtant endeavour, by reading, hearing, meditation, and prayer, that the Father's free and everſtaſting love in Chriſt, as the only moving cauſe of your ſalvation, may call forth and excite the returns of gratitude, love, and obedience; that the Son's interceſſion, and redemption (the only meritorious cauſe of your ſalvation) may excite a loving, faithful, bold, and conſtant profeſſion of his name in the midſt of a crooked and perverſe generation; and that the Holy Ghoſt, who has engaged to ſanctify his people, may excite you not to reſiſt, but fall in with and cheriſh his gracious operations by a due and conſtant uſe of all the means of grace. And, as the whole Three Perſons

ſons are but one holy, holy, holy Lord God, never mention one of the Perſons of the Godhead, but let your conceptions take in all the Three Subſiſtences as being but One Jehovah, and ſo have always, and on every account, an equal, united claim to our adoration and praiſe.

2. Think it not enough to acknowledge that the Father ſpared not his own Son, God manifeſted in his fleſh, but delivered him up to ſhame, death, and the divine wrath for us all, for our reconciliation and ſalvation, without your faith working by love, and love conſtraining you to a cordial reſpect and obedience unto all God's commandments.

3. Let Chriſt's going down into hell, or the grave, inſpire you with a comfortable hope that, by this, he hath ſanctified that gloomy manſion, and made it a place of ſacred repoſe for your ſleeping duſt, till your ſoul from paradiſe, where it ſhall be with Jeſus till the general reſurrection, ſhall re-enter its former tenement, and you ſhall be completely and for ever happy both in body and ſoul.

4. Let the reſurrection of Chriſt raiſe your affections to things above, where your Forerunner ſitteth at the right hand of God; and, as the firſt-fruits from the dead, let it prevail with you to live in the habitual aſſurance of your own reſurrection.

5. Let the divinity of the Holy Spirit, the Sanctifier of the elect people of God, ever comfortably aſſure you, that, as nothing is too hard for the Lord, ſo no adverſary or oppoſition ſhall be too hard for you with this almighty Comforter on your ſide, and dwelling in your hearts.

6. Let it not be thought ſufficient to profeſs a belief of the Bible, but let it in reality appear to be

a lamp unto your feet and a light unto your path, by an habitual conformity to all its precepts, awe of its threatenings, and dependence on its promiſes. By a daily attention to the word of God, make it appear that this book is really ſweeter to you than honey or the honey-comb, and that you rejoice in it more than one that findeth great ſpoils. In fine, let your experimental valuation of the ſcriptures be in all reſpects like that of David, as expreſſed throughout the xixth and cxixth Pſalms.

7. It is not ſufficient to know that both the Old and New Teſtaments ſet forth Chriſt as the only Mediator between God and man, and the very ſpirit of prophecy, but you muſt bring them home to yourſelf in living by the faith of the Son of God, as your only propitiation, in all holy converſation and godlineſs to his praiſe and glory in working all for you and all in you.

8. It is not enough to repeat the creeds and ſay, I believe ſo and ſo, but you muſt believe that you have an appropriate intereſt in every article, lifting up your heart in gratitude for every privilege mentioned, and praying for grace to perform every duty you acknowledge to be required.

9. It is not ſufficient to own yourſelf a ſinner, that is, liable to ſin, and guilty of many ſins both of omiſſion and commiſſion, for ſo many natural men do; but, before you can fall in with a free-grace plan, you muſt be brought to confeſs with David, that you were ſhapen in iniquity and conceived in ſin, and conſequently a ſinner in Adam your firſt head and repreſentative. You muſt be brought to confeſs that your carnal mind or natural man is not only an enemy, for ſo a real friend may occaſionally be,

be, but enmity itſelf againſt God in the very abſtract, or a perpetual and entire enemy againſt God and godlineſs. This conviction is effected by the rigour and ſpirituality of the law, as holy, juſt, and good, extending to the inmoſt thoughts and intention of the heart, and declaring every one accurſed who continues not to keep it in every particular. A perſon, with Paul, will abide in his ſelf-righteous ſtate, alive to God in his own conceit, ſo long as he ſees the law extending only to the outward, overt act, but when the commandment comes in its ſpirituality, then ſin revives and he dies, that is, he loſes all avowed dependence in his own natural goodneſs, and is glad to rejoice in Chriſt Jeſus without any confidence in the fleſh. If this, my dear reader, is your happy caſe, you will then

10. Be convinced that you have no free will to good of your own, but that God worketh in you both to will and to do of his good pleaſure: ſo that while you labour to do all no leſs than if all depended on *your* doing, yet you will, at the ſame time, be entirely dependent on free ſovereign grace for all. And then alſo

11. Being convinced that you have no righteouſneſs to plead before God of your own, you will look to be made righteous in the ſpotleſs obedience of your Redeemer by faith alone, ſeeing it is declared that a man is juſtified by faith without the deeds of the law—either moral or ceremonial. Then alſo

12. You will be convinced that good works, which are the fruits of faith, and follow after juſtification, muſt be pleaſant and acceptable to God, becauſe it cannot be but that thoſe works muſt be accepted which proceed from the ſame principle of faith whereby

whereby your perſon is accepted in the Beloved: who, bearing the iniquity of your holy things, hath promiſed to reward even a cup of cold water given for his ſake. The tree, being firſt made good, will neceſſarily produce good fruit. And conſequently then alſo

13. You will be convinced that works done before the grace of God and the inſpiration of his Spirit cannot be pleaſing to God, becauſe, while in your natural ſtate, your carnal mind is enmity againſt God: and how can a corrupt tree bring forth good fruit? or how can a king be pleaſed with the performances of an avowed obſtinate ſelf-willed rebel, however ſpecious? And if your perſon is not accepted, how ſhould your works? How ſhould your works be pleaſing to God without faith, whilſt without this divine dependence on Jeſus your very perſon is accurſed? ——May you not only know the goſpel of grace, as maintained, particularly in this and the four preceeding articles, but may you be concerned to be experimentally acquainted with the grace of the goſpel and to act accordingly. Make it appear by your life and converſation that you are united to Chriſt as a branch to the vine, and ſo a living member of Chriſt the living Head of all holy ſpiritual influence. Having thus laid a vital foundation [*themelion*] of repentance from dead works by faith towards God,—of the doctrine of baptiſms or waſhings in the cleanſing blood of Chriſt ſpiritually applied to the peace and ſanctification of your ſoul by the hand * of faith,—and of

* See HERVEY's Works Vol. 6. Letter 114. on Heb. vi. 2. where it is conjectured that *baptiſms* in the plural, and *laying-on-of-hands*, may refer to the waſhings (figurative of purification) under.

of a ſure and certain hope of the reſurrection to eternal life, whilſt, at the ſame time, you are awed by that future judgment which awaits the wicked and ungodly,—may you go on unto perfection, that is, forgetting, as it were, what you have hitherto attained or done for God, may you cordially and chearfully endeavour to make, through grace, a ſtill farther progreſs.

14. If to ſay, I have kept all God's commandments from my youth up, and likewiſe a profeſſion of preſent ſinleſs perfection, would prove the truth not to be in you, then, *a fortiori*, a pretenſion to works of ſupererogation muſt evince you to be an unbeliever. The truth of this is evident, becauſe ſuch a profeſſion denotes an egregious ignorance of the divine law, and of our own hearts. Walk humbly with thy God, Take heed of pride, which is of a ſubtle nature, and apt to creep, as it were, into humility itſelf.

'Tis pride, that buſy ſin,
Spoils all that I perform,
Curſt pride that creeps ſecurely in,
And ſwells an haughty worm.

It is a fundamental and moſt important, yet ſelf-evident maxim in divinity that no creature, not even the higheſt archangel can merit any thing at the hand of their Creator, becauſe no creature can do more than his Creator requires and enables him to do. This will engage you to look to the merit of your Redeemer. This will convince you of his divinity, and engage you to prize him as divine: becauſe

15. Neither we poor ſinners, nor any other mere creature

under the law, and to the Jews laying hands on the heads of their ſacrifices, whence we learn the great doctrine of transferring our ſins to the ſacrificed Lamb by imputation, in believing.

creature in our ſtead can atone for the leaſt tranſgreſſion; but Jeſus, as a divine Perſon, hath actually made reconciliation for the iniquity of the world, and brought in everlaſting righteouſneſs. If this has a proper effect, you will think nothing too much to do or ſuffer for that glorious Immanuel who did and ſuffered ſuch great things for you.

16. Though it is an undoubted truth that whom Chriſt loveth he loveth to the end, yet it is alſo certain that a perſon may be a partaker of the Holy Ghoſt as far as the ſtony ground hearer, and yet fall away. It is alſo certain that ſo long as a perſon hath a tender conſcience, reſpecting ſin in general, or may fear he hath committed the ſin againſt the Holy Ghoſt, he cannot be really guilty of that ſin, or be in a ſtate of abſolute irreclaimable apoſtaſy; and conſequently may have forgiveneſs on believing in that blood which cleanſeth from *all* ſin. If then, my dear reader, your ſins have been ſuch as to cauſe a doubt of acceptance, doubt no more, but come boldly to Jeſus for pardon and acceptance, who will, on no conſideration, reject a poor ſinner of any deſcription, that comes unto him for his free mercy and grace. Naked caſt yourſelf upon a naked Jeſus, and he is aſſuredly yours.

17. Come to Jeſus under the general free promiſes to all; and, finding your hearts drawn to high and heavenly things, whilſt, with *Mary*, your will ſupremely chuſeth the better part, then in order to your eſtabliſhment in conſolation and ſtrength, you may plead with God his unchangeable love, and reſt aſſured he will not take from you that good part you have really choſen. Remember ſtill, however, that perſeverance conſiſts in actually perſevering, and that the

the ſureſt evidence of our faith and fear is their continuance unto the end. If ſo, it may be replied, then they are conditionary: True: but God hath engaged himſelf by oath to enable you to fulfil this condition, Iſai. liv. 9, 10. Heb. vi. 17. A ſuperficial profeſſor may apoſtatize, but to ſay that a perſon may be a child of God to-day, and a child of the devil to-morrow, is to ſcandalize the veracity of God, by giving his word the lie.

18. Beware of ſetting aſide the ſole name, and that only way of ſalvation by which men can be ſaved, and ſubſtituting a decent civility and external heathen morality in the ſtead thereof. Remember it is abſolutely neceſſary that you be born again, or thoroughly changed from a ſtate of nature to a ſtate of grace in the application of Chriſt and his ſalvation by faith in his name; for, as long as you are of the works of the law, you are poſitively under the curſe. May Chriſt be precious, and his riches unſpeakably valuable to your ſoul.

19. A pure church is ſound in its fundamentals, while an impure one is unſound in eſſentials, which reſpect the freedom of grace, the Deity of Chriſt, &c. It is of the higheſt importance you be connected with a true church: and take care that you are not only pure in profeſſion, but in poſſeſſion alſo, without which, all profeſſion is vain. Be a doer of the word and not an hearer only, deceiving your own ſoul.

20, 21. Highly reverence the deciſions of general councils conſiſting of learned and pious men, and readily ſubmit to the decrees of public authority not contrary to the word of God; but ſtill you have a right of private judgment candidly and carefully to examine

examine for yourſelves the opinions of fallible men, and, with the noble Bereans of old, to bring all their determinations to the touchſtone of the divine teſtimonies.

22. Beware of mercenary figments and idolatrous inventions in the church. Deteſt and abhor theſe. If men abhorred the real offering of the Lord, when offered by beaſtly men, how much more is there reaſon to abhor the offering of baal, and the creed of antichriſt!

23. Diligently conſult the peace and unity of the church; and bleſs God that you have no reaſon here, as in popiſh countries, to diſſent from the eſtabliſhed religion.

24. If a man were to ſtudy through the courſe of a long life, if one man, did I ſay? if thouſands, if myriads, nay, if the whole world of learned and ingenious men were met in council from age to age, with all the infernal ſpirits at their back, how could they deviſe a more effectual method to hinder the goſpel from ſhining abroad, than by locking up the ſcriptures and the prayers of the church, in an unknown tongue, unleſs they could entirely extirpate the Bible from the earth?

25. Think it not enough externally to partake of the ſacraments, but partake of them in a very ſolemn manner, and not only with the greateſt ſolemnity, but in a believing confidence of your intereſt in all the bleſſings and privileges which they divinely ſeal: and may that ſame lively faith, in which you partake of the ſacraments, produce God-glorifying fruits in the whole tenor of your life and converſation.

26. Let a miniſter's character be what it may, when you ſit under his preaching, hear without prejudice,

judice, and with attention, and prayer for a bleſſing. If he prays, be concerned that your deſires go along with the petitions. If a Judas caſt out the devil of ſin, or correct any vicious affection or inclination, bleſs God for it. If Chriſt be preached, though in envy or ſtrife, rejoice in the joyful ſound. If a ſelf-righteous phariſee ſit in the preacher's chair, all that he ſays out of the law of God, do, but follow not his bad example. Whenever you aſſemble in God's court, be ſure to have your eye on the principal Perſon in the place, who hath ſaid, Where two or three are met together in my name, there am I in the midſt of them. By theſe means we find that the pious judge *Hale*, and the honourable *Ignatius Jordan* were much edified under the moſt frothy ſermons.

27. As the ancient Roman ſoldier's oath (called a ſacrament) bound him to be true to his ſtandard, ſo does the ſacrament of baptiſm (as alſo that of the Lord's ſupper) bind the baptized perſon (and the communicant) to cleave to him in whoſe name he is baptized, &c. with ſtedfaſt purpoſe of heart as his Prophet, Prieſt, and King; and Chriſt, on the other hand, hereby engageth to ſeal with a comfortable, or aſſured, or ſtrengthening intereſt in the righteouſneſs of faith, or covenant of grace, thoſe that receive the ſacraments rightly, that is, to ſtabliſh, ſtrengthen and ſettle them on the Rock of Ages. Think oft on your baptiſmal and your euchariſtical engagements, and pray for God's promiſed grace to fulfil them. As the efficacy of the ſacraments depend on faith and prayer, remember to pray earneſtly for the baptized perſon; and, for this end, let parents take care to have their infants baptized in as ſolemn, and

as public a manner as poſſible. To this purpoſe the rubric ordains that "The curates of every pariſh "ſhall warn the people that without great cauſe "and neceſſity they procure not their children to be "baptized at home in their houſes. &c.

28. According to the pious *Herbert* in his *Country parſon preaching*, ſermons are dangerous things, and none goes out of the church as he came in, but either better or worſe; for that the word which we hear will finally be the judge of our hearing, and will either the more approve or condemn us, as we diſregard or are edified by it. The ſame may be ſaid of the ſacraments. If a man be enliſted under Chriſt's banner by baptiſm, and yet unfaithful; if he partake in mere formality of the pledges of Chriſt's dying love, not diſcerning the Lord's body, he is more accountable for ſuch miſconduct than if he had not partook at all: though it cannot be doubted that thoſe are alſo deeply guilty who careleſsly or wilfully neglect the ordinance, knowing it to be their duty. Ye baptized chriſtians, how can you anſwer for your neglect of the Lord's ſupper? Dare you ſay that you did not know it to be the divine will you ſhould partake? You are moſt ſure that all who profeſs Chriſt's goſpel ſhould attend; for otherwiſe, why have we the inſtitution? Why did he ſay, Do this in remembrance of me? You can have no excuſe for not coming but We will not believe—We will not repent—We will not obey—We will not come to Chriſt that we may have life—or, in other words, We will not come, becauſe we are reſolved to periſh in our ſins. On the other hand, if you partake of the ſymbols of the Redeemer's body and blood, and live in your ſins, without faith, without

without love, without repentance, without holineſs, without reſpect unto all God's commandments, you then return hatred for love, and ſay in effect, We will not have this man to reign over us. Thus the euchariſt is, as it were, a two-edged ſword; for when you do not attend when opportunity ſerves, or you attend unworthily; on either hand you are deeply accountable.* All the crimes of ſuicide, murder, theft, rapine, blaſphemy, drunkenneſs, whoredoms, adulteries, and unnatural wickedneſs, according to *Jeſſe* in his *Parochialia*, which are "daily and hourly committed by thouſands and tens of thouſands, "do not mark our lamentable ſtate more ſtrongly "than does the contempt of Chriſt's ordinance, "which, on all the great feſtivals, is expreſſed by "millions in our land." But, ſays this author, "I can truly ſay, that in more than twenty years "experience, I have never known a ſingle inſtance "of one perſon, who was in earneſt to be ſaved by "Chriſt, that wanted preſſing to come to the ſacra-"ment." A good appetite needs little invitation to a meal.

29. May you come to the euchariſt and every other ordinance with a divine faith, by which alone you can attend with profit, or, at any time, live unto God. Take heed of formality, or drawing nigh to God with your lips, whilſt your heart is far from him.

30. The natural man is ſo liable to be led aſtray through his groſs and corrupt blindneſs reſpecting evangelical concerns, that the moſt definitive ſcriptures cannot prevent the moſt ſubſtantial errors.

* The word is a two-edged ſword alſo both to them who are careleſs about going to church, and them who are careleſs about improvement when there.

Well may ſome deny the cup, when others abolish the ſacraments altogether.

31. This article contains the moſt charming truth to the convicted helpleſs ſinner, in contraſt with the moſt monſtrous popiſh error. O that we may account as dung and droſs every thing elſe (not only however palpably blaſphemous, but however flatteringly ſpecious to our proud nature) for a ſtanding on the righteouſneſs of God our Saviour. Miſſionaries tell us that the preaching of this truth prevails to the converſion of infidels, whilſt all other doctrines fail without a particular inſiſting on that of Jeſus Chriſt and him crucified. See *Jeſſe's Par.* p. 207.

32. Is forbidding to marry and to abſtain from certain meats *really* the doctrines of devils? then may the Lord preſerve us from theſe and every other diabolical deluſion. May we thankfully receive the moderate and ſanctified uſe of every lawful and expedient enjoyment.

33. When the church is pure in doctrine and ſtrict in diſcipline, then will ſhe be terrible as an army with banners to ſatan's kingdom. May it pleaſe thee, O Lord, to rule and govern thy holy church univerſal in the right way.

34. The apoſtolic command is, That we be all of the ſame mind, and of the ſame judgment. But, if we cannot but think differently on indifferent points, may divine grace unite us, notwithſtanding, in the ſincereſt mutual love and forbearance, as knowing that true religion conſiſteth not in meats and drinks, but in righteouſneſs, and peace, and joy in the Holy Ghoſt.

35. May you ſtudy well the excellent homilies of our church, as a true, genuine comment on the articles,

ticles. The XIth article refers to the homily of *juſtification*, though there is not any of them expreſsly under that title. But the homily on *ſalvation* is underſtood, and thoſe on the *nativity* and *good works* treat largely and excellently on this ſubject. If you take a pleaſure in evangelical doctrines, theſe three homilies, with the 2d and 4th, will indeed much delight you: and the reſt are equally excellent on the ſubjects they treat.

36. The very ſpiritual and pious biſhop *Cowper* took on him the epiſcopal office becauſe, he tells us, he eſteemed "it a lawful, ancient, and neceſſary "government." And "I ſee not," adds he, "nor "have read of any church that wanted it before our "time: only the abuſes of it by pride, tyranny, and "idleneſs, have brought it into miſliking. From "theſe evils, I pray the Lord preſerve his ſervants, "that now are, or hereafter ſhall be called to thoſe "places; but there is no reaſon why a thing good "in itſelf, ſhould be condemned or rejected for the "evil of abuſe: for ſo no good thing at all ſhould "be retained in the church." *Bio. Evan.* Obey them that have the rule over you, and ſubmit yourſelves; for they watch for your ſouls as they that muſt give account.

37. May you honour and obey the King, and all that are put in authority under him: ſubmitting yourſelf to every ordinance of man for the Lord's ſake.

38. Love as brethren, not only in word, but in deed and in truth. Do good unto all men, eſpecially unto them who are of the houſhold of faith.

39. A man is juſtified by faith without works, ſays one apoſtle; A man is juſtified by works and not

not by faith only, ſays another. Again, Thou ſhalt ſwear by the name of Jehovah, ſays Moſes; but Swear not at all, ſays our Saviour. Let him that readeth underſtand. With proper attention you will ſoon find there is no contradiction, but a ſweet and manifeſt harmony in theſe ænigmas. —— Reader, may grace, mercy, and peace be with you: and forget not to pray for the unworthy author.

FINIS.

21 0059

Lately Publiſhed,

(Price 2*s.* 6*d.*)

THE

WRITER'S TIME REDEEMED,

AND

SPEAKER'S WORDS RECALLED,

By a Pen ſhap'd both for oral Expedition, and the moſt legible Plainneſs and Punctuality:

OR,

ANNET'S Short-hand Perfected,

Further enlarged and improved, in a method ſtrikingly eaſy, and engaging to the meaneſt Capacity.

By the Rev. THOMAS HERVEY.

ALSO,

(Price 6*d.*)

THE ENGLISH CLIMAX;

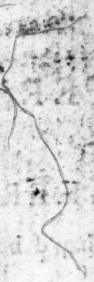
OR,

Companion to the New and Old Teſtaments, in teaching young Readers by ingenious Maſters.

This Book contains, in leſs than one-tenth Part of them, the Words of 1935 Verſes of ſelect Paſſages of Scripture: conſequently one Leſſon in the Climax may be read ſeveral Times over to make the Learner more perfect in the Words, before the correſponding Paſſage in the Bible is gone through.

By the ſame AUTHOR.

SOLD BY W. PENNINGTON, KENDAL.



21 0059